

# MISSIONS

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## QUESTION BOX

(Answers found in this issue)

1. On what field were 1,000 baptisms reported last year?
2. What mission hospital averages 65 new patients a day?
3. What significant meeting was held April 4-6, 1930?
4. How many Chinese students now in this country?
5. "If retrenchment is necessary let—" Complete the sentence.
6. What is the first town in Czechoslovakia to "vote dry"?
7. What new custom has the Toe Khut family started?
8. Where are 53 language groups represented in a population of less than 10,000?
9. What is said to have been the outstanding event of the year at Suifu hospital?
10. What does *Manche budie* mean?
11. What church in Haiti has 9 out-stations?
12. Who were the first resident missionaries in Hopo, South China?
13. In what Chin village has the gospel "softened the hearts of the people"?
14. Where has a Guild chapter of 40 members recently been organized?
15. On what field have the young people organized 11 Sunday schools?
16. Who wrote the prize C. W. C. book review?
17. Where is a Sunday school held in the front yard of a student's home?
18. Where will the B. Y. P. U. Convention be held in 1931?

## PRIZES FOR 1930

For correct answers to every question in the 11 issues, January to December inclusive, one worthwhile missionary book will be given.

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VOL. 21

NO. 8

# MISSIONS

AN INTERNATIONAL BAPTIST MAGAZINE

HOWARD B. GROSE, D.D., Editor

WILLIAM B. LIPPHARD, Associate Editor

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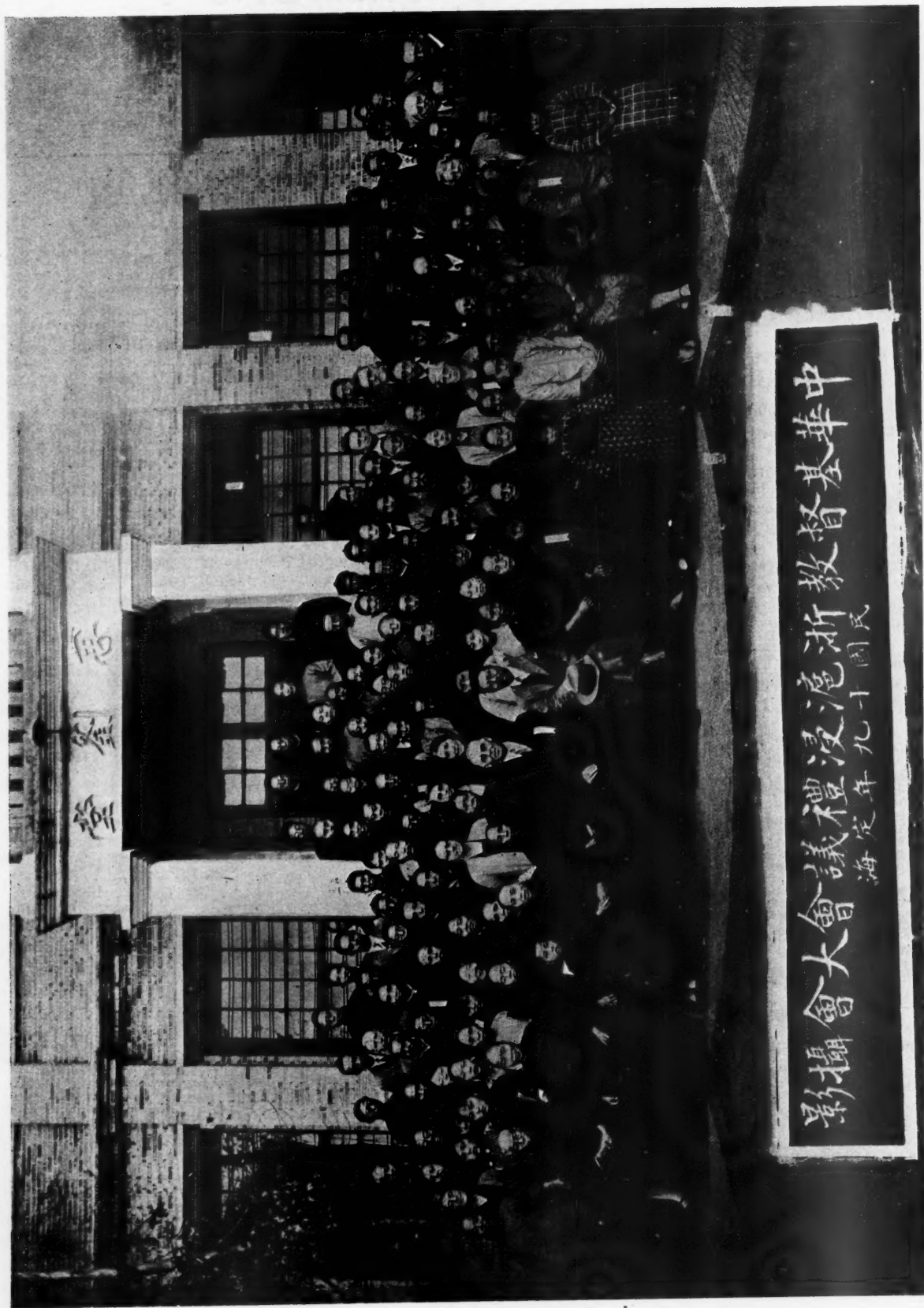
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THE CHEKIANG-SHANGHAI BAPTIST CONVENTION OF EAST CHINA, PHOTOGRAPHED AT DING HAI, WHERE IT MET APRIL 4-6, 1930. SECRETARY JAMES H. FRANKLIN SITS IN THE FRONT ROW AND BESIDE HIM IS DR. T. C. BAU, CONVENTION SECRETARY. SEE MRS. DAVIS' REPORT ON THIS SIGNIFICANT MEETING ON PAGE 468



# MISSIONS

VOLUME 21

SEPTEMBER, 1930

NUMBER 8

## In the Vestibule for September



MISSIONS for September turns from Convention reports to its normal routine of pages picturing missionary activities. That these are filled with interest and variety will be seen from the partial list of contents on the front cover. Beginning with Dr. Frank W. Goddard's informing review of health conditions in China, clear through to Mr. Coleman's message on the fourth cover, readers will find the issue refreshing and forward-looking as they face a new season of church activity.

Dr. Goddard has given twenty-six years of medical missionary service in China and speaks authoritatively of conditions there, appalling in many cases because of ignorance and prejudice, but nevertheless hopeful in outlook through the combined efforts of our medical and evangelistic missionaries. He sets forth a strong case for medical missions.

Mrs. Grace P. Holtom impresses upon us the kindredness of humanity as experienced by a newcomer in Japan. "World Readiness at Home" is the address delivered by Dr. Charles A. Brooks at the Cleveland Convention and will be welcomed by MISSIONS' readers for its discerning analysis and optimistic note. It will be well to remember, also, his interpretation of readiness in terms of opportunity, an open door for the advancement of the Kingdom. J. Winfield Scott's article on "Neglected Indians of Nevada" gives some startling facts concerning an Indian population of 1,223 where no missionary work is being done. Here are opportunity and an almost untouched territory, with a people eagerly waiting for the Gospel.

Mrs. Helen T. Huse, returning from furlough, reports the opening of Barranquitas Academy in Porto Rico, and the remarkable way in which the Academy has carried on for three years in the face of disaster and financial difficulties. Dr. James H. Franklin's third article in his series from the Far East reveals strikingly the almost unprecedented opportunities for Christian education in China, his own opportunity to meet many of the influential leaders of modern China, and their sympathetic attitude toward Christianity. We have in type for October issue another article from Dr. Franklin, describing graphically his experiences in making the voyage through the Yangtze rapids. The

Chekiang-Shanghai Convention is reported by Mrs. John P. Davis, and appropriately follows with the account of Dr. Franklin's visit and message to the Convention.

The editorial pages are timely in interest and comment, with special reference to the place of the Association as a working unit of the denomination. "How a Missionary Rests When on Furlough," by James M. Baker of South India, pictures vividly the multitudinous calls made upon a missionary for time and service during that period when he is supposed to be resting and preparing for another term of service on the field. "The Diary of a Convention Delegate" gives the impressions made by the Cleveland meetings upon one delegate, with mental queries and notes that might well be considered by future program committees.

Mr. Henry Smith Leiper, in his informing article entitled "Ten Thousand Ambassadors of Friendship," reminds us of the latent opportunities for service among the foreign students in this country. A Personal Message to Northern Baptist Pastors is given in an interview with Dr. W. H. Bowler, as he was about to leave for the Baptist Young People's Convention in San Francisco, elsewhere reported. His proposal is entirely in accord with our conviction that pastors may well seek personally to enlarge MISSIONS' family, thereby strengthening their own churches and the missionary cause. Again we hear from Elihu and Amy Norton, who go to Cleveland and return with enthusiasm and purpose, with a resultant definite program for the Laymen's Council of the Bloomersville Association. Some interesting facts relating to the new missionaries presented at Cleveland follow; report of the Laymen's meeting in Cleveland; a Personal and Impersonal page; while the usual departmental pages packed with unusual and fresh news from many fields, and the attractive illustrations, make this a thoroughly readable issue. We agree heartily with those subscribers who attended the Convention and voiced their opinion that they could not get along without MISSIONS. What well-informed Baptist can? Why not, indeed, have a real MISSIONS' Campaign? Last, but by no means least, is Mr. Coleman's message to Put First Things First. Here is place for demonstrating in practical way our faith in the church of Christ, its program and need for "an increased measure of service."

## Modern Medicine in Ancient China

*An informing review of health conditions in China and the need of well trained modern physicians, by a missionary physician who has given twenty-six years of medical missionary service in China*

BY FRANK W. GODDARD, M.D.



DR. C. E. TOMPKINS AND HIS VACCINATION CLINIC IN SUIFU HOSPITAL



THE story of the present state of medical practice in China presents a case of marked arrested development. To the student of medical history many parallels are found between the teachings of "the ancients" and the Chinese practitioner of today. The old dogmatic theory of Hippocrates that health consisted in a proper equilibrium of the various vapors, elements and humors which the body was supposed to contain is preserved almost bodily in the Chinese classification of diseases into hot and cold, moist and dry, together with the various therapeutic measures which might be supposed on theoretic grounds to be appropriate. The Chinese still speak of a heavy nasal catarrh as a discharge from the brain, but undue pride in our own mental superiority is quickly chastened when we read that our own forefathers believed that the cribriform plate of the ethmoid bone served as a sort of sieve for the discharge of excrementitious matter from the brain. The chasm which separates the modern practice of medicine and

surgery from the Chinese system is deep—awfully deep—but it is not wide. It is due not in the least to any difference in the nature of the mentality of the different races, but solely to the earlier triumph in the West of the methods of scientific investigation over the tyranny of dogmatism. How recently we ourselves have achieved this freedom it is hard for us of the younger generation to realize, but it may help us to recall that at least two of the discoveries which have done more than any others to create this chasm were made within the memory of men who are living on this earth today. The knowledge of anesthetics, by which operations may be performed without pain, and the knowledge of the rôle played by germs in disease, together with the means of their control, are the two genii by whose aid the practitioner of modern medicine in China today wins an easy victory over all competitors. Without pride, therefore, and without prejudice we may turn to consider somewhat more in detail the actual status of medical practice in China with a view to determining what if any obligations to help are thereby laid upon us.

### STRONG PREJUDICE AGAINST DISSECTION

Physicians in the West have long recognized that a knowledge of the normal condition of the various parts of the human body, their functions in health and the changes induced by disease is a necessary preliminary to the rational treatment of disease, and little by little public opinion has been educated to permit the measures necessary to the attainment of these ends. In China, on the other hand, dissection of the human body has been unknown and though in very recent years made permissive in medical colleges, even yet except in a very few specially favored centers the practice meets with popular disfavor and the supply of material is inadequate. Much the same may be said of autopsies. While in certain cities like Shanghai, which is in reality a foreign city, autopsies are common enough, in most places even where foreign influence has been felt for many years popular prejudice is so strong against the practice as to make it impossible, or at least highly impolitic.

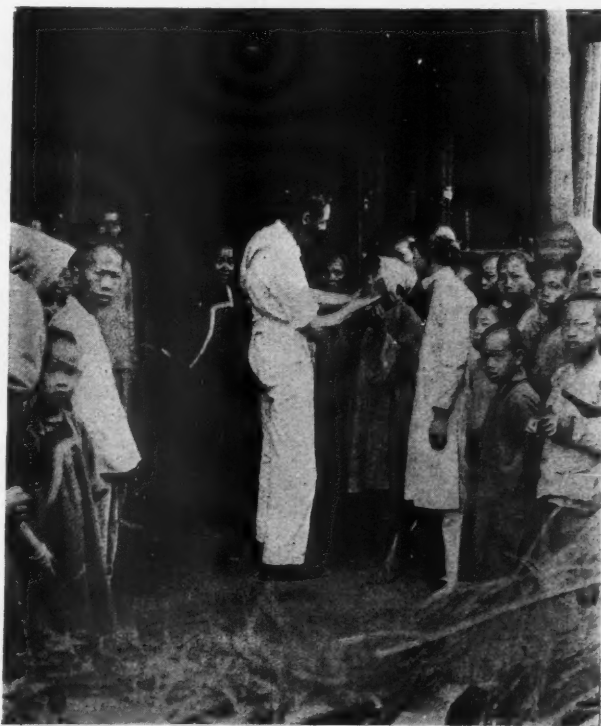
For example, in my own experience of twenty-six years in an important city within a day's journey from Shanghai, I have dared to ask for an autopsy but once. Our district happens to be infested with a form of intestinal parasite (*fasciolopsis buski*) which though causing much sickness and many deaths has yet been so rarely observed elsewhere that the parasite itself, as well as the disease it produces, was practically unknown. Under these circumstances I was anxious to perform an autopsy in some fatal case, and at last a favorable opportunity seemed to present itself in the death of a young orphan child who had been adopted by a poor widow. Our object was explained to the foster mother and she gave her consent. The nurses were invited to be present that there might be no suspicion of secrecy and were told why the thing was done, but at the same time were urged not to speak of the affair to the patients or others in the hospital lest some of them might misunderstand or misreport the incident; but in spite of these precautions, within the next few days there was a general exodus from the hospital of all patients who could leave, and it was months before the admissions came back to normal. Greatly as autopsies are to be desired in certain cases, unless their object is understood and approved by the people of the community it is probable that they will limit the usefulness of the institution performing them, and possibly destroy it altogether.

### IGNORANCE OF ANATOMY AND PHYSIOLOGY

Bearing in mind this background of popular prejudice one will hardly be surprised to learn that the doctors themselves have no adequate conception of human anatomy or physiology. Anatomical charts sold in the medical shops to the medical profession are crude and inaccurate in the extreme. The spinal

column, for example, is represented as consisting of twenty-four vertebrae, but they begin at the level of the shoulders, show no difference for the sacrum and coccyx, and how the head is supported remains a mystery, for no bones are figured in the neck. Again, forearms and legs are represented as having but one bone each, and the heart, though placed in approximately the right situation, is abnormally large, and is provided with direct connections, like elongated pedicles, with liver, spleen, kidneys, etc. Indeed, the heart is thought to be actually the seat of the emotions, and the function of the brain, which occupies but a small part of the cranial cavity in their charts, is little understood. The nature of the spinal cord, as something essentially different from the marrow of long bones, is not known, and no clear distinction is made in name or supposed function between nerve and tendon.

About the only common meeting ground between modern medicine and the ancient system of China is the taking of the pulse. Yet even here the objects sought and the methods employed are totally different. The Chinese doctor places three fingers at intervals of about an inch apart over the radial artery first of one side and then of the other, and the taking of the pulse may consume a half hour of time or even more. For by careful attention to the condition of the pulse at these six points the Chinese doctor claims to be able to make the diagnosis of the condition of both lungs, both kidneys, the liver and spleen, and the pelvic organs. Not infrequently Chinese women wishing to consult the foreign physician about some



DR. C. C. BOUSFIELD EXAMINING PATIENTS IN SOUTH CHINA



internal condition are unwilling to give any story of their troubles or to submit to any further examination than the taking of the pulse; and when the doctor says that he is unable on the basis of that alone to make the diagnosis or to prescribe treatment they will leave without help.

#### METHODS OF TREATMENT

As to the real nature of disease Chinese medicine has no knowledge. They have theories aplenty, but none of them has been subjected to scientific proof. For example, certain diseases are held to be due to disturbances of a gas or vapor which is thought to circulate by an intricate system of well defined channels throughout all the parts of the body, and a congestion of the vapor at one point or another will cause disease and pain. It is in this way that many obscure diseases are accounted for, and especially those sharp pains as of rheumatism or neuralgia, which after lasting for a while in one place suddenly disappear only to reappear in another. For the treatment of such conditions needling is resorted to, the surgeon using needles long enough to reach the deep-seated channels, and for his guidance charts have been prepared in which this system of air channels is shown in detail, little circles being used to mark the spots where it is safe to insert the needle. Unfortunately, these points are not always well marked, or perhaps the surgeon fails to follow his guide, and besides as the needles are never surgically clean great harm often results to the poor patient. I recall, for instance, one poor man whose knee joint had been needled for such pain, as a result of which the joint itself was entirely destroyed.

Another favorite method of treating many conditions is by blistering. The leaves of some medicinal herb, dried and powdered, are heaped up into a little cone covering an area of skin about as large as a dime, and then set afire, when it will smolder slowly until the blister results. Usually three or more blisters are produced at each treatment, taking the

form of a straight line or a cross or a circle, and patients admitted to the hospital without at least a few such scars somewhere on the body are rather rare. One patient who was admitted with tuberculosis and had evidently been in poor health for a long while was literally covered with these scars. The nurse counted 180 on the front of his chest and but a few less on his back, besides several on his arms and legs.

#### CHINESE REMEDIES

Doubtless during the many generations of the empirical use of drugs the Chinese physician has discovered some remedies of real value. Certainly the patients think so, and intelligent and discriminating men not infrequently will go to the foreign physician for the treatment of certain complaints and to the Chinese practitioner for others. But there is obviously so much that is valueless and so much of superstition mixed in with the possible good that one without considerable leisure for investigation is discouraged from making the attempt. For the most part various herbs are bought on the doctor's prescription and the whole boiled in a considerable amount of water for a good while, after which the liquid is drunk and the waste emptied out into the middle of the street in front of the house, in order that the passersby may carry away with them the evil influence of sickness from the home. Essential oils are also used, but so also are such foolish things as ground tiger's teeth or deer's horn, which being the strongest parts of strong animals may naturally be supposed to be an excellent tonic!

Plasters are in great favor. They are made of sweet smelling but very sticky materials, and are used for headaches, indigestion, abscesses, tumors, dislocations and various other ills. Owing to primitive industrial conditions fractures are fortunately not common, but when they do occur are treated only with plasters or liniments. Proper coaptation of the fragments and retention by splints are novelties and as such not in good favor among the people.

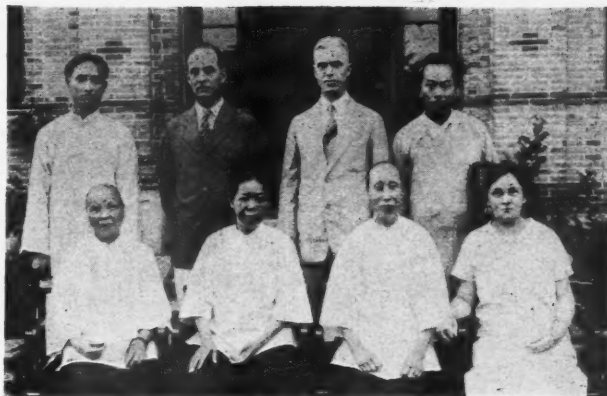


DR. AND MRS. FRANK W. GODDARD AND THE STAFF OF THE HOSPITAL AT SHAOHSING, WEST CHINA

In fact, surgery except in the most rudimentary form is utterly unknown. Boils and abscesses are almost always left to discharge spontaneously. When gangrene of the extremities occurs nature is allowed to do her own amputating. There is no treatment even for toothache and the extraction of a firmly fixed tooth or root with suitable forceps, even without an anesthetic, seems to the Chinese patient a wondrously quick and painless affair. And when we reflect that no real anesthetic is known in Chinese medicine—no ether, no chloroform, no cocaine or any of the other more recent substitutes for it—we cannot wonder that surgery has failed to develop nor be surprised that tumors and other serious conditions are allowed to progress to an extent almost unheard of among us. Illustrations of this fact might be cited almost without limit, but perhaps one will be sufficient. One day there came into the dispensary a poor woman so distended with an intra-abdominal tumor that she could hardly walk and was able to do so at all only by leaning on the back of a chair which she pushed before her, while two friends supported her on either side. She was five feet two inches in height, and measured five feet seven inches around the waist. To make a long story short, when she had her operation a cystic tumor was removed weighing seventy-one pounds, and within a few weeks the patient left the hospital well and strong. For about fifteen years this disease had been getting progressively worse and except for the help offered by the mission hospital her only hope for relief had been the release of death. Her fellow-patients in the ward knew this when she came in, they saw what was removed, and they saw her go out so changed as to be almost unrecognizable. Is it any wonder that the marvel helped to spread the story abroad, or that others like her have continued to come to obtain similar relief?

#### CONTAGIOUS DISEASES

Reference has already been made to the ignorance on the part of the Chinese practitioner of the germ theory of disease. Not only has this fact contributed largely to making successful surgery beyond their ability; it has tied their hands in the treatment of all kinds of contagious disease and made possible the continuance of those scourges which every year take such a frightful toll of human life. The only approach to scientific treatment of this class of disease which they have is the inoculation of all infants against smallpox. Early in the second month of the Chinese New Year all children who have not previously been so treated are inoculated by having the dried crusts from the sores of smallpox patients blown up the nostril, on the left side if a boy and the right if a girl, after which a red cloth is tied around the child's head as a sign that he is sick, and he is nursed until he gets well or dies. For this is not vaccination but inoculation with genuine small-



DR. AND MRS. FRANK W. GODDARD AND THE EVANGELISTIC STAFF OF THE SHAOHSING HOSPITAL

pox, and though some children take it lightly many die, and more become blind or are disfigured for life. But at least there is this advantage, that those who succumb die young and the rest are practically immune for the remainder of their lives. It is fair to state that vaccination is now coming into favor and in many cities may be had free of charge by all who care to apply. But for measles, diphtheria, scarlet fever, and all other contagious and infectious diseases that Chinese as well as other flesh are heir to, there is no suitable treatment except for the few who are within reach of the medical missionary or the few Chinese physicians who have been trained in modern medicine.

Isolation of the sick is not practised; indeed, he is likely to be the object of much more attention on the part of everyone than when in health, so that in the presence of an epidemic practically everybody is exposed. For example, one day a lady whose home was in the suburbs, being quite ill with what proved to be diphtheria, came to the city, several members of the family accompanying her, and took a room in a hotel on the ground floor; and she and the family mingled freely with the other guests while they sent for the doctor to see and prescribe for the case. Dangerous as such a procedure must be to the rest of the community the patient can hardly be blamed, for there is no isolation hospital to which she could have gone, and as her home was so far from the city there was no other way in which she could have secured the benefit of proper treatment for herself. As an illustration of the marvelous nature to them of measures which are commonplace with us may be cited the case of an outbreak of diphtheria in a prominent family in the city. One morning at about ten o'clock an urgent call came for the foreign doctor to go to this home. Two children, it was said, had already died of this disease, and now the father and mother were also stricken, and were apparently seriously ill. I went at once and on the way to the sickroom was led past the coffin of one of the children who had died. I told them it would be necessary to inject antitoxin and explained





HOSPITAL BUILDINGS AT KAKCHIEH, SWATOW, SOUTH CHINA

how it would be done, but they were a little afraid and urged the use of some other method. Finally, I explained that there was no other method which would be of any use, and returned home urging them to talk the matter over among themselves and call me again if they should decide to take my advice. They did so, but it was eight o'clock in the evening before the messenger came to call me the second time. This time I found the mother moribund and though I gave her a large dose of antitoxin she died within a few hours. The father, however, gradually improved and in a few days was out of danger. This was the first time antitoxin had been used in that city, and the saving of that man's life was the talk of the town, though of course it was but a trivial affair in the routine of modern practice.

#### CHINESE MOTHERS IN THEIR GREATEST NEED

The ills attendant upon maternity make, and rightly so, the strongest appeal to the sympathy of every human heart. Fortunately in the great majority of cases nature needs no assistance, for in China mothers in their hour of greatest need have no assistance except that of midwives, women utterly ignorant of anatomy and physiology or of the paramount necessity for cleanliness, and who with their long, uncared-for nails or sharp and cruel hooks will if assistance is needed rarely be able to save the life of the child and at the same time will inflict untold misery and perhaps even death upon the unfortunate mother. Perhaps instead of reciting the more harrowing incidents that come to one's mind in this connection it may be as well to tell by way of contrast the story of a case with a happy issue, leaving the opposite side of the shield to be filled in by the reader's own imagination.

One day in early autumn a call came to go to the relief of a mother in distress. Fortunately her home was not far beyond the city so it was possible to take along two nurses to help. The room was small and dark, but we improvised a table out of boards,

barred the door to keep out the curious throng, and succeeded in delivering the child. But it did not cry, and the midwife and others said, "It is dead." However, we did not so easily give up hope and began promptly to try to make the little lungs take up their work, practising the various methods known to western art but unfortunately unknown in Chinese medicine. For a long time there was no response, then a slight gasp, and finally after twenty minutes of lively work on our part the child cried lustily and began life on his own account. As we finished our work and started for home, darkness began to fall and made us count our blessings—tallow candles were the only means at hand of lighting the room, but the call had come before nightfall; there was no means of heating the room and it was the fall of the year, but the day had been mild; there had been dangers to overcome, but two lives had been saved. No wonder our hearts were light! And some weeks later Mrs. Goddard called at that home and found all were enthusiastic about what had been done, and that the little boy had been named for me!

#### THE SUPPLY OF PHYSICIANS

Such in outline is the nature of China's medical need, but the extent of this need must also be considered briefly if the problem is to be fully understood. In America there is approximately one physician to every thousand of the population and there are in the medical schools nearly 18,000 medical students preparing to keep up the supply. In China, on the other hand, with four times the population, the ratio of physicians to population, even including physicians who have received but meager training, is only one to 200,000, and the number of medical students probably not more than a thousand, hardly one-twentieth as many as in this country. In America there is one hospital bed for every 31 persons—in China there is but one bed for every 25,000. A careful estimate indicates that only eight out of every thousand of the sick in China seek help in mission hospitals. How to multiply many fold the number of Chinese physicians trained in modern medicine and how to provide an adequate supply of medical students in order to meet the demand is the problem of friends of China. Already a good beginning has been made. In 1925 there were reported eleven medical schools supported by various missions, in addition to the medical school at Hongkong University (British) and the Peking Union Medical College (Rockefeller Foundation), and four or five schools of standing under purely Chinese auspices.

Unfortunately, as a result of the political disturbances of 1926-27 some of the mission schools as well as certain Government schools were closed. But on the other hand, some of those remaining were strengthened, and the present need is therefore (1930) not more schools, but sufficient students to fill the already established qualified schools.



There are many Chinese physicians of outstanding ability and the highest professional training. But relatively to the size of the country they are very few and are furthermore concentrated in a few large centers like Shanghai or Peking where there are enough of the well-to-do and intelligent people who appreciate the value of modern medicine to insure adequate returns to those who practise it. It is a pleasure to note that in the Nationalistic Government provision is made for a national Ministry of Health with a Bureau of Health in the Police Department of all the main cities. This is a great step forward to improve public health conditions in the country, but it would be foolish not to recognize the fact that owing to the size of the country and the lack of men trained in public health measures the visible signs of progress must be slow.

For practical purposes, therefore, the picture of the deplorable condition of the sick in China, which has been sketched in the foregoing pages, may be taken as still generally true throughout the country. To the thoughtful Christian the significance of the present opportunity must be apparent. The need is bound to be met in the next few decades, and meanwhile the influence that Christian men trained in modern medicine would be able to exert especially under present conditions must be obvious to all. If only the church could prove equal to its present opportunity and seize for Christ the nascent medical profession of China, yes, and the nursing profession too, who can tell what the issue might be?

#### MEDICAL MISSIONS AND EVANGELISM

Finally a word should be said as to the place of the hospital in the program of Christian missions. To the sincere follower of the Lord Jesus who meets face to face the awful physical needs we have been considering no argument is necessary. For the sake of his own soul he *must* minister to them as best he may, for he seems to see the great white throne and to hear the solemn words of the Judge of all the earth, "Inasmuch as ye did it *not* to one of the least of these ye did it *not* to me." To the administrator, seeking profitable forms of investment, a kind of service which yields the quickest and surest returns in friendly interest aroused and converts won, the hospital must always be a favorite. The dispensary brings tens of thousands of willing listeners every year, while in the hospital hundreds not only hear but study the word with gladness and go away friends if not followers. The number of those brought into the church every year through the hospitals is legion; but if each hospital had a staff of men and women sufficient to develop to the full the contacts there made, doubtless the nets of the church would break with the miraculous draught that would be made. To the missionary pastor, mindful of his Lord's injunction, "Feed my sheep," a third reason for maintaining a hospital in connection with each large center seems equally cogent. To the student of Christian doctrine even more than to the student of physics or chemistry a laboratory is essential where theory may find proof in practice. Doubtless



DR. RUDOLF L. CROOK STUDYING CHARTS IN THE MEN'S WARD OF THE HOSPITAL IN YACHOW, WEST CHINA

the most revolutionary of Christ's teachings was that greatness consists in service, and where can this more clearly be shown than where doctors and nurses, the social equals or superiors of those to whom they minister, gladly render service which only menials have rendered hitherto?

One day a missionary found a man lying by the roadside, apparently just released from prison and evidently ill. Attempts at conversation were fruitless for the sick man spoke a different dialect, but his need for help no Christian could fail to understand. Efforts were made to get men to carry him to the hospital, but though money was offered it was some time before any could be induced to give any assistance to the outcast, as a result of which they might be made to share in his ill luck. For two days in the hospital he was so afraid of being poisoned that it was with extreme difficulty the nurses could get him to take nourishment. But little by little love in action, although of necessity inarticulate, made itself understood and he welcomed the nurses with a smile, and received their ministrations gladly. For a while he seemed to be doing well. After a week or two he died. Soon after his admission a Chinese friend sent an account of the incident to the paper, extolling the

Christian spirit which would do such a deed, and crying shame upon his own people that in all that great and wealthy city there was no institution nor any individual to show pity for such as he. After his death all agreed that it had been a foolish act. The man had died in the hospital, which to the Chinese way of thinking was a great discredit, and hence the prestige of the institution had suffered. He was indigent, hence his funeral expenses as well as his board and keep were our loss. And one shaking his head expressed the thought of all when he said, "This good deed turned out to have been done not well. It would have been better to leave him to die by the roadside. Such cases are not uncommon in China." Even so. They are not uncommon. But the man who made that statement had been a Christian many years. He had read the story of the Good Samaritan many times, and doubtless could have repeated it from memory verbatim. But he had yet to learn its true meaning.

"NOT EVERY ONE THAT SAITH UNTO ME LORD, LORD, SHALL ENTER INTO THE KINGDOM OF HEAVEN: BUT HE THAT DOETH THE WILL OF MY FATHER WHO IS IN HEAVEN."

## Experiencing the Kindredness of Humanity

BY GRACE P. HOLTOM

**T**O a newcomer in Japan it is the strange and unusual things that seem most impressive.

The sights and sounds are so different from those to which he has been accustomed in his home country that he feels indeed a stranger in a strange land. The weird, minor call of the bean curd seller, the toot of the fish vender's horn, the shrill whistle of the itinerant tinker, and the ceaseless scrape of countless wooden clogs on the feet of passers-by, convince him that he can never, never become accustomed to life in this barbarous country. He marvels that Japan can be rated as one of the first-class powers of the world when he sees so much that he considers downright uncivilized.

It comes as a jolt to him, therefore, when after a few weeks' acquaintance with the Japanese, he learns that here he is the foreigner, the odd one. To the unsophisticated common people he is a big, ungainly, red-faced, green-eyed specimen of humanity not to be compared in either attractiveness or culture with their own smaller, more graceful, black-haired, creamy-complexioned type of the "genus homo." The very ones he considered uncivilized class him as "barbarous" because he is different from themselves. In fact he finds the same conviction of racial superiority that he hitherto assumed to be the sole possession of his Nordic compatriots.

As he lives on in Japan, however, the consciousness of differences begins to fade away. He no longer hears the scrape of the wooden clogs apart from the tread of shod feet. Whereas he first thought both bean curd and vender thereof heathenish, he learns that the curd is not only highly nutritious but delectable. The vender proves to be a cheerful, hardworking individual who is supporting an aged mother as well as a wife and five small children by selling these blocks of curded soya beans.

We who have grown up in the West and have lived long in the East are increasingly impressed with what I might call the kindredness of mankind. Behind the screens of racial, local and traditional differences we find man, himself, driven by similar needs for food and shelter, swept by the same passions, and to a greater or less degree inspired by the same "longings, strivings, yearnings, for the good they comprehend not." Over this old world of ours since time began there have stalked the arch enemies of men, Selfishness, and Hate, but there have also moved the universal friends, Kindliness and Love. The more we meet people the more we are convinced that the welfare of mankind lies in the principles which Jesus taught and exemplified, "Thou shalt love the Lord thy God," and "Thou shalt love thy neighbor as thyself."

## World Readiness at Home

An address delivered at the Northern Baptist Convention at Cleveland, May 29, 1930

BY CHARLES A. BROOKS, D. D.

*Executive Secretary of The American Baptist Home Mission Society*



MY father used to tell me of an old woman, living all alone in an isolated spot and a very humble dwelling, who was very proudly convinced that her little house was situated precisely at the center of the world. She based her naïve claim to this unique distinction upon the perfectly evident fact that equally distant from her, on every side, the sky came down all around her.

However we may smile at her conceit, she was absolutely right. So do we all live, each of us in our own house, at the center of the world. And for us, our house is the most important house, at the most important spot, in the whole universe. Dr. Washington Gladden once took for his Easter sermon the intriguing theme: "Where Does the Sky Begin?"

When John E. Clough was home on furlough about 1891 or '92 he came to Rochester where my oldest brother was a student and gave a ringing call for recruits for the foreign field. My brother volunteered, but as his fiancée was rejected on account of health, he turned his face toward the West. Under a commission of the Home Mission Society he went to Montana and there I once spent a summer with him, also under commission of our Society. I shall never forget that first Sunday. Before an adult Sunday school class he was making a plea for missions and evangelism and community service and in the course of his remarks he said, "We are on missionary ground."

That is the way it appealed to him—and to me no less. That is what Dr. Morehouse had thought as he married them and commissioned them. That is what the churches back East had thought as they contributed funds for their support. But that was not the way that church in Montana thought of it. "Missionary Ground" was somewhere over the horizon. A missionary was someone who left home and went somewhere else. These fellow-townsmen, the men from the mining camps, the cowboys and the Blanket Indians—why they knew them by their first names. Missionary peoples were strangers, alien and remote.



CHARLES A. BROOKS, D.D.

We cannot blame them much, for is not that precisely our conception of what we mean by the Great Commission? The conventional missionary map is a "spot" map, singling out "problem areas" in America, or a world map setting forth in variegated colors the various "mission lands," and on such a map America and England at least are alleged to be evangelized.

The motto of our Home Mission Society: *North America for Christ*, in reality implies that the parish of every church—city, village or country—is "missionary ground," and every local church anywhere in America is a home mission station. It is of importance, though it is commonplace, that we keep these two phases of our topic together for they are inseparable. We are asked to think of "Readiness at Home"—as a part—an indissoluble part of "World Readiness."

God gave my world to me  
And I reluctantly  
Cried out: "How small!  
And is this all?"

His voice was sad but mild,  
"All that you love, my child."

Myself that moment died  
And born anew, I cried:  
"Love, take control,  
And teach my soul  
To serve its small estate!"  
And lo, my world is great!

We need in our political thinking, in creating and molding public opinion, as well as in the Senate, constantly to remind ourselves that this modern world in which we live is one, and there is no such thing as making much progress in taking the world for Christ unless we can at the same time make North America Christian. Mrs. Peabody has forcefully reminded us of this in a recently recounted incident. She tells of those young women of Madras Christian College struggling there in India for freedom from the curse of liquor—asking the president, Miss McDougal, to



prepare for them a prayer that they might pray for our victory here. And daily these young women are offering this prayer in our behalf:

*"We beseech Thee, Our Lord, for the great nation, America, in its struggle against the evils of strong drink, that the resolve nobly taken may be nobly kept."*

When I accepted the invitation to speak on this occasion, I accepted it without a very clear understanding as to the exact wording of the theme or the place it had in the progressive thought of the program. I have great respect for a program committee, and I know what they suffer, both at the hands of critics who never made a program—but most of all at the hands or lips of speakers who cannot see anything on the program but their speech and who fail to grasp the conception of the committee. When I saw the first draft of it and noticed the phrasing of my theme, my heart at first misgave me. I said—where have the people of the committee been living? In Mars or the Moon? What do they mean by "Readiness at Home"? Do they not know that "Ready" is everything else but what America isn't? (to use a Negro classic phrase).

We are not to be fooled about America—we live here. Don't we know all too well about dwindling congregations and depleted missionary funds and discouraged preachers and disgruntled cynics? Who would have the colossal nerve to stand before this intelligent audience and try to make you believe that there was any noticeable "Readiness" in America?

Now, I assert that I am not a superficial optimist and I have lived long enough in New York and Chicago and Cleveland to know the stern and stark realities of great city problems—but I confess to you I cannot bring myself to believe that the dismal artists are sketching a true picture for us. I cannot escape a conviction that the appearance and the reality do not perfectly correspond. I believe the program committee were right and that there is a Readiness at Home to which we may be easily blinded and I propose quickly to endeavor to point out some aspects of it.

Of course everything turns upon our conception of Readiness. I interpret it in the light of opportunity, in the light of situations that present alternatives which if wisely and bravely and aggressively confronted may be accepted as providential. I think of it in the light of those words of St. Paul regarding Ephesus—"There is a great door of opportunity open before us—but there are many adversaries." Everything depends upon whether we see only the "adversaries," or can see also the "open door."

I can do little more than suggest in the sketchiest way something of phenomenal readiness—in terms of opportunity.

There is first of all an *unprecedented accessibility to people*. The implications of the census are already confirming what many of us know by first hand observation. There is an immense and almost incredible movement of populations, both toward the cities, within the cities and out from the cities. Hundreds of new communities have grown up as satellite cities adjacent to urban centers, especially in industrial zones. The significance of all this is most impressively interpreted for us in Dr. Sears' book, *The Crowded Ways*. Not only the mobility of population is significant for us, but what we know as the "fluidity" of population is of increasing significance. For business, for education and for recreation, as well as for worship and service, distance has come to be of little significance. I know a young woman who drives daily twenty miles to attend Cornell University. I travel forty-six miles a day to and from my office. One of the most significant parts of this movement of population is the break up and redistribution of the more prosperous and progressive foreign colonies in our great cities which has immeasurable significance. This movement imposes new responsibilities and presents a new opportunity to the older American churches.

In addition to this there is another element of accessibility. None of us has imagination enough to comprehend the measureless reach for righteousness that the radio has placed at our disposal, when millions can listen in on a national hook-up and ordinary congregations of a few hundred are multiplied by thousands—where theological and sectarian and prejudicial corners are broken down and barriers which in the flesh are Chinese walls are obliterated in the spirit.

This was most impressively brought home to me one day last winter when a Jewish business woman living in the same apartment, with whom I had merely a bowing acquaintance, stopped me to ask if I knew Dr. Beaven. When I told her how well I knew him she burst forth into the most enthusiastic appreciation of a sermon he had preached the Sunday before at the Chicago Sunday Evening Club, and then asked me to be sure to let her know if he should again come to Chicago to speak. I told Dr. Beaven and he said, "My sermon was the most unequivocal setting forth of the Divinity of Christ and my text was, 'To give the light of the knowledge of the glory of God in the face of Jesus Christ.'" We need to be reminded afresh that the human heart and the human conscience quickened by the spirit of God are accessible. God is our ally. Richard Roberts in his recent book on *The Spirit* says, "Mankind has heard a rumor of immortality. The saint is the man who has set out upon the quest." I would say rather underneath all guises and back of all poses, mankind is hungry for the assurance of immortality. Last Easter a forum on Immortality was arranged for Sunday eve-

ning on the campus of the University of Chicago and, judging by some experiences, it was arranged to hold it in Ida Noyes Hall—which would accommodate a respectable size audience. I have been informed that hundreds were unable to gain admission and there was the most intense interest in the discussion.

One summer up in Wisconsin, a small boy, the son of one of the summer families, was lost in the woods. I happened to be passing when the alarm was announced and straightway of course set out to find the boy. The whole countryside, afoot, on horseback, were out looking for him. It chanced that I came upon him on his way out of the woods in the company of his negligent nurse who had allowed him to wander. He was far from home—very hungry—very much bitten—very tired and feeling very much aggrieved, but utterly unconscious of the peril to which he had been exposed or the anxiety of his family or the alarm of the neighbors. I took him on my back and carried him home and had the joy of giving him back to his family. He was uncomfortable and discontented and peeved with the world but he did not know that he was lost. But when he saw me he was mighty glad of somebody's back and shoulder to rest on, and he was very willing I should take him home. And herein is a parable—

In closing may I remind us that the gravest question of readiness is the readiness of the church and of ourselves individually who compose the church. St. Paul's words come to us, "I am debtor to all men. As much as in me lies, I am ready." We have conceded our indebtedness to the people who support the church by their purses and their presence. But the great unchurched! Are we not also debtor to them? And they are everywhere about our churches and make up the majority of our community.

We cannot win North America for Christ and:

1. Leave important areas of our communities untouched.
2. Or important elements of the population unevangelized.
3. Or important movements of the population unnoticed.
4. Or great social perils ignored.
5. Or vital human needs unserved.
6. Or the great dynamic and redeeming resources of Christ unreleased.

Stanley Jones tells us of the Indian City of Jaipur, which was once situated upon a hill but which since has moved down into the plain. Still on the hill, remote from the daily life of the people, ragged guards with rusty swords stand guard before a palace falling to ruins and priests continue to offer goats in sacrifice upon deserted altars, maintaining the ancient conventions in the face of modern unrealities.

Tonight I am thinking of the motto, *North America for Christ*, in terms of Christianizing our national and social life, and in terms of the ministries and outreach of every Christian church. For there is no possibility of delegating our responsibility to some people we may appoint and support whom we call "missionaries."

The sky begins where we are. We are the debtors. Only as we are ready can we realize that noble dream. The Second Survey challenges us with the report of forty per cent. of our church in 1926 reporting no baptisms. At Robert Browning's funeral by some mischance an unhappy soul had been allowed to speak and in doleful and lugubrious words he poured forth his sad tribute. Someone sitting by who knew how the gallant Browning would have hated all that—slipped up to him and whispered, "For God's sake, man, sound a bugle!"

I am reminded of those words from the Book of Judges: "And the spirit of the Lord came upon Gideon and he blew a trumpet." It is that bugle note we need to hear and to heed, for we have the words of eternal life. William Watson has said in his lines on "The Knights and the King," a word we need to hear:

The knights rode up with their gifts for the king,  
And one was a golden sword,  
And one was a suit of armour bright,  
And one was a golden word.

He has buckled his shining armour on  
And his sword hangs at his side,  
But the golden word he has flung to earth  
And trampled in his pride.

The shining armour is pierced with spears,  
The sword is broken in twain;  
But the golden word has risen in power  
To conquer and to reign.







A LONELY INDIAN SETTLEMENT IN THE SHOSHONE MOUNTAINS

## Neglected Indians of Nevada

*They Are Wondering Why We Do Not Come with the Gospel*

By Rev. J. WINFIELD SCOTT, Missionary at Reno

**T**HERE are in Nevada fifteen Indian settlements, with an aggregate Indian population of 1,223, where no missionary work is being done whatever. The railroads do not touch many of these settlements and a great deal of travel must be done by auto. Distances between points are great and the expense of driving an auto over the desert roads is many times the cost of driving on paved highways. A missionary, to do effective work, cannot spread himself all over the country. He cannot do real work at more than three or four settlements and accomplish results. A large percentage of the Indians cannot read or write, and many of them, though they talk the English language, making it unnecessary to use an interpreter, do not get much of a message through an itinerant missionary. We should remember the mistreatment of the Indians by the whites and the difficulty with which they are able to place their confidence in a white man, and for this reason the missionary should live with his people and set before them an example of the teachings of Jesus Christ.

A missionary should be stationed at Battle Mountain and hold regular services there, and also at Winnemucca and Lovelock. These three places are close together and on the Southern Pacific Railroad, making it unnecessary to do much traveling by auto. Battle Mountain, 60 miles east of Winnemucca, is the home of 123 Shoshone Indians, who, with the exception of three families, live on the edge of the town in poorly constructed cabins and huts of various descriptions. However, one-half mile west of the town there is a colony site of 800 acres of excellent land,

set aside by the government a number of years ago for these and other Shoshone Indians. A test well was drilled 400 feet deep and a six-inch case sunk, which developed an artesian flow that raised nine feet above the level of the ground. This would supply a reservoir that would irrigate at least 40 acres. I visited a ranch nearby where there was a similar well supplying water for that many acres. I applied for and received a permit from the Commissioner of Indian Affairs to use five acres for mission purposes. This permit was in the name of the American Baptist Home Mission Society. A missionary living here could build up around him a community of Indians among whom he could do a wonderful work.



REV. J. WINFIELD SCOTT VISITING INDIANS IN RUBY VALLEY WHO NEVER BEFORE HAD HEARD THE STORY OF JESUS





MISSIONARY J. WINFIELD SCOTT WITH RUBY VALLEY INDIAN CHILDREN WHO HAVE NO RELIGIOUS OPPORTUNITY AND ATTEND NO SCHOOL WHATEVER

Winnemucca at the present time shows a census of 55 Indians, but there are many more in the surrounding country who come and go. Work has been done here by the local Baptist church at different times, always with a gratifying response, but the changing of pastors has undone most of the good accomplished. These are Piute Indians. Last summer \$2,500 was spent here improving the colony and building some comfortable homes for old people.

Lovelock is 75 miles west of Winnemucca. Here is a well kept Indian colony of Piute Indians numbering 135. There used to be a government day school, which I believe was closed a year ago and the children placed in the regular public school. At one time a Lutheran minister held Sunday school in the government school building, but when he left the community the work was dropped and no missionary work has been done since.

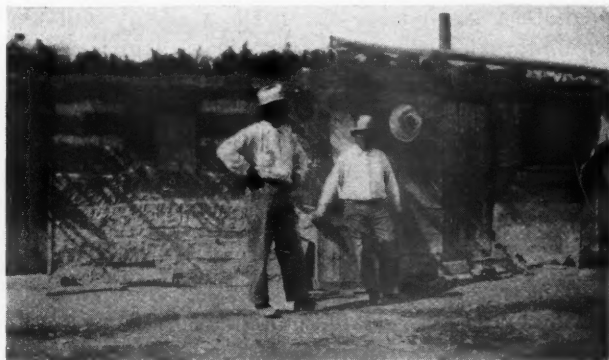
Fort McDermitt is 90 miles north of Winnemucca. There are according to the census of June 30, 1929, 314 Piute Indians. They live and farm small tracts of lands, but many work during the summer

on the surrounding ranches. Some have fairly good shacks but others live in tents and tepees. They have been isolated from the rest of the world, and no missionary work was ever done among them except for a few months by a tramp missionary. A government farmer is stationed there and a school-teacher. The school is conducted in the old government barracks. The town of McDermitt is six miles away where the doctor lives. A small hospital used to be run in one of the fort buildings. This would make it a desirable place to station a missionary and his wife, but it would also be possible for the missionary at Battle Mountain to make occasional trips there from Winnemucca.

At Ely there are 138 Shoshone Indians, living on the hillside overlooking the town. Last summer \$1,600 was spent purchasing the land they are living on and improving the colony by extending the water line and making other improvements. So far as I know there has never been any missionary work done among these Indians. The town is far away from our work and difficult of access.

Ruby Valley, in the eastern part of the state, is reached over roads which are closed by snow and mud during the winter months. I visited the Indians here and for an hour and a half preached to nine of the men, using three of them as interpreters. At the close of my talk they conversed in their Shoshone language for some time, and then one of the interpreters turned to me and said, "They want me to ask you two questions. First, when was that book (the Bible) written?" Imagine my feelings when I was compelled to tell them that it was written nearly 2,000 years ago, and we had never told them about it before. Then came the second question, "Where was it written?" I felt better when I could tell them it was written way across the ocean, but down in my heart I was ashamed that as Christian people we had been so neglectful in doing our part to spread the gospel of Christ.

That night I slept in the cabin of Joe Tomoke, and the next morning 26 men came at six o'clock, and I was busy answering their questions until eight, when



BODIE GRAHAM INTERPRETING THE STORY OF JESUS TO JOHN CARSON



EUGENE TOMOKE STANDING IN FRONT OF HIS HOME IN WINNEMUCCA

it was time for me to leave. They were very urgent in their demand that I should return again. They wanted me to bring my family and stay at least a month in one of the empty cabins nearby, and they said they would see that all their women and children would come to my meeting. That was

seven years ago and I have never been able to return. It is a long drive over the desert from Reno, and too expensive. I heard of one of our colporters being there once, but the Indians are still hungry for the gospel and wondering why no one comes to tell them the story of Jesus.

## Barranquitas Academy Begins Its Fourth Year

BY MRS. HELEN T. HUSE

ON our way back from furlough in New Hampshire we heard so much talk on board the *Coamo* in regard to the distressing economic conditions in Porto Rico, left as an aftermath of the hurricane, and about the small enrolment of students at the University caused by those conditions, that we began to tremble for our infant institution of learning at Barranquitas, and to wonder whether we should have any enrolment at all or not. Great is our joy to report that we have matriculated forty-five bright boys and girls in the academy which, for the first time, boasts the full four years' course—ten seniors, four juniors, ten sophomores and twenty-one freshmen.

The faculty is united in its feeling that the student body this year appears the most earnest and business-like that it has been at any time since the school was established. If "our constituency" at home could only be present at the chapel service and watch these young folks as they salute the flag of our country and uplift their voices in the strains of "The Star-Spangled Banner," we know that they could not fail to experience the thrill we all feel in the presence of these youngsters, in whose eyes life is still "the great adventure."

That there were difficulties which prevented a number of other pupils from attending is indeed true, and among the number represented may be found experiences like the following: Ana Luisa, one of our senior girls, did not appear on the morning set for the matriculation. In the afternoon she came to the school building to look up a book, but questions as to her non-appearance in the morning only evoked the reply that she could not come because there was no money. Mr. Huse, the principal, assured her that he knew her father well and was quite willing to trust him to pay within a reasonable time. Then came the story:

"My father thought that he had it all arranged. We had a cow that gave us the milk for our breakfast, but my father said that he would sell her. Then I should have the money for books. A man was going to buy her. He came and took her away. We

missed the milk, but I had the money. Then he came and brought her back and said that he did not want her. We were so sorry. I have no money."

As you may imagine Ana Luisa was among those present the next morning. The principal found work for her father in digging out a landslide on the



FACULTY AT BARRANQUITAS ACADEMY

approach to the hill bought by the Society a year ago. Plans have been made for the first building to be erected there, and work is to commence immediately, so that very soon the academy will have its first real home, made possible by a gift received by the headmaster this summer from Mrs. E. M. White of Framingham, Mass.

During the summer, in the absence of Mr. and Mrs. Huse, the student body of the school, ably assisted by Mr. Rafael Orta, superintendent of our Baptist Sunday school and postmaster of Barranquitas, celebrated a Tag Day in favor of the academy and succeeded in raising \$80. Barranquitas Academy as yet remains outside the confines of the budget, but thus far God has provided the necessary funds from friends and supporters in the island and at home. In Him we trust.

# Fellowship With the Leaders of Modern China

*The third instalment, continuing from July issue, of Dr. Franklin's series of articles from the Far East*

BY JAMES H. FRANKLIN, D.D.



THE MAUSOLEUM OF SUN YAT SEN IN ITS PICTURESQUE SETTING ON PURPLE MOUNTAIN, NEAR NANKING. NOTE THE MODERN, WELL-PAVED AUTOMOBILE HIGHWAY



**S** EVEN days ago the steamer on which I am traveling on the first stage of my journey by river to West China left Shanghai for Ichang. By using the railroad as far as Nanking I was able to spend one and a half days in the capital of the Chinese Nationalist Government before this steamer, the *Siang-wo*, came along. I was able also to have a day at Hankow, while the vessel was loading and unloading cargo, and an afternoon and evening at Shasi (Hupeh Province), an interior city nine hundred miles from the sea, which has been strongly communistic at times and even now is not free from the "Red" menace. A few weeks ago seventeen workers on the telegraph lines outside of Shasi were killed by the communistic agitators, and in turn five of the agitators lost their heads in the open square immediately in front of the Lutheran Mission Compound.

The Nationalist Government keeps a garrison of soldiers in this up-river trouble area, where in the outlying regions brigandage and banditry are in vogue, and it is reported that twenty miles from Shasi there are three thousand armed communistic soldiers. However, one can hear almost anything

in China. Certainly the quiet life along the banks of the Yangtze, where the farmers are working their land at springtime, the countless fishermen casting their nets, and the many fleets of junks along the way prove that most of the people here in even this area are living their normal life. True, there are bullet marks on the decks and sides of this steamer, made there some time ago by the lawless bands on the banks of the river, and passengers on the decks are protected by sheets of steel against possible attack in the future, but on this voyage there has been no gunboat escorting us and no marines aboard our vessel.

So far as one can judge, conditions are as favorable now for a journey to West China as they are likely to be in the near future. Still, what has happened suddenly may happen again, and some students of the situation are greatly concerned for the future. At Shasi, nine hundred miles up the Yangtze, the atmosphere did seem a little more depressing than at Shanghai, Ningpo, Nanking or Hankow.

After two hundred miles by rail and six days aboard an exceptionally comfortable steamer on the Yangtze River, I am now approaching Ichang,



which is approximately one thousand miles from Shanghai, and about half way to Yachow, our most remote station at present. At Ichang I will take a small high-powered boat for the several hundred miles of travel to Chungking, running the swift rapids made by the river breaking through the mountains. At Chungking Dr. D. C. Graham is to meet me and escort me to Suifu, several hundred miles farther on.

As already indicated, I traveled by rail from Shanghai to Nanking. The improved service was very noticeable. The midnight express consisted of ten passenger cars. The five sleeping cars on the train were not as luxurious as modern Pullmans in America, but they represent great improvement in service in recent years. I had a quiet night in a real bed in a small compartment. For comfort I desired nothing better. At Nanking I was in the hands of Dr. Y. G. Chen and Dr. Herman C. E. Liu, who not only gave me opportunity to observe some of the changes in the old city of Nanking since it became the Nationalist capital, but to meet some of the leading figures in the life of the government, and to visit the Central China University (government school) and the two Christian institutions, University of Nanking (for men) and Ginling College (for women). Northern Baptists cooperate with others in the support of those two Christian schools.

Dr. Herman C. E. Liu had been in Nanking for a week or more before I arrived there, he being one of the two delegates chosen from Christian schools to sit with a group of 75 or more educators representing the government schools all over China and assembled in the annual meeting of the National Education Association. His selection was not only a tribute to the recognized influence of this young president of Shanghai College, but it also placed on him a heavy responsibility in view of the widespread questioning in China regarding Christian schools. I was told that about four-fifths of the delegates to the National Education Association took post-graduate work in America. It seems fortunate that Christian schools also have men with similar training.

The first call of the day was on Vice-Chancellor Tai, the chief administrative officer of the Central University of China, the principal school supported by the government, with a budget of \$1,800,000 Mex. per annum. Vice-Chancellor Tai is a Doctor of Philosophy of Columbia University and is a Christian. But that is true also of President Liu of Shanghai College and President Chen of the University of Nanking. Dr. Tai's conversation was interesting and suggestive.

Next I was taken to the Foreign Ministry (corresponding to our State Department in Washington) to be received by Dr. C. T. Wang, the Foreign Minister who has served in that capacity since the present Nationalist Government was organized, and was three times Prime Minister in the old government at

Peking. At the same time I met again Mr. Frank W. Lee, now Vice Foreign Minister, who is known to some of you. I first met Dr. Wang in 1913 when he was President of the Chinese Senate at Peking, and again in 1927 when conditions in China were very serious. Our conversation this time was chiefly on general conditions, but I did venture to raise certain questions related to our work. Both the Minister and Vice-Minister studied in America and both are Christians.

Next was a call on the Mayor of Nanking. Later in the day Dr. Liu, Dr. Chen and I were received at his home by General Tan Yen Kai, one of the five heads of government in the Nationalist plan, who takes the chairmanship in the absence of President Chiang Kai Shek. In our scheme of government he would be something like the Vice-President. General Chiang Kai Shek was on his way to Hankow, or doubtless my two good friends, Drs. Liu and Chen, would have had me calling on the President himself! From what had been done by them in my honor, I think any door in Nanking would have opened to them. Incidentally, Dr. Liu had sat next to President Chiang Kai Shek at a banquet in Nanking a week before I was there, answering numerous questions as to his recent observations in America and elsewhere. General Tan's strong face and genial spirit inspired respect.

From the home of General Tan I was rushed to the residence of Mr. Hu Han Ming, head of the legislative branch of government—corresponding in a fashion to the Speaker of our House of Representatives. I was told, too, that as much as any man he is the head of Kuomintang ("The Party," which is really in control during the period which they call one of "tutelage") and is considered one of the very earliest followers of the late Dr. Sun Yat Sen. In his case, as with General Tan, our conversation was through an interpreter, but the tone of the man was most pleasing. His face had an expression at times that was almost spiritual. It may seem presumptuous to you that an American visitor to China on a missionary errand and with no diplomatic mission whatever, should be calling on very busy officials at Nanking. I never should have arranged it, but my two friends, Drs. Liu and Chen, seemed to think that it would not injure the cause of Christian education in China if an officer of a mission board in America and a member of boards of founders of three Christian Colleges in China could say to men in high places some of the things that can be said, and often are said, regarding the policies and purposes of our boards and our attitude with reference to Chinese administration of the schools. If I was able to cooperate helpfully with two very able young Chinese presidents of fine Christian colleges in China in the promotion of a better understanding, on the part of important men, of the conduct of those schools, I am grateful. It was a great privilege to

have fellowship with those fine young men as they rushed me by motor car from place to place, stopping only long enough for lunch in the home of Dr. and Mrs. Chen, in the president's house at the University of Nanking.

The schedule for the late afternoon was not arranged with any thought of how one event would appropriately follow another, but it did seem designed to that end. From the home of Mr. Hu I was taken to call on Mr. Sun Fo, the Minister of Railways, and a son of China's revered patriot whose portrait is seen almost everywhere. From Mr. Sun Fo's office we drove over the excellent road perhaps eight miles or more to the Sun Yat Sen Memorial Park on the side of Purple Mountain, where the chief structure is the massive mausoleum containing the body of Dr. Sun Yat Sen. One must climb from the roadway up flights of nearly four hundred granite steps that constitute a part of the approach to the imposing stone mausoleum. The work is far from complete, but enough has been done in quarrying stone, chiseling columns and reforesting the hill-sides to give an impression of the vastness of the design for the memorial to the first President of the Chinese Republic, whom we claimed in 1912 as a product of Christian missions, who professed himself to be a disciple of Christ in his early manhood, and who in his will provided that his funeral be a Christian service.

Standing in front of the mausoleum on Purple Mountain one enjoys a superb view. In the distance, beyond the grotesque figures that mark the graves of nobility in the Ming Dynasty, lies the old Chinese

City, surrounded by its ancient wall twenty miles in length, except where it has been torn down to meet the demands for making the Nationalist Capital a modern city—a difficult task. Inside the wall many new structures rise amid the ancient buildings. Far away, like a yellow serpent, is the tawny Yangtze River, completing its journey of thousands of miles from the borders of far western Asia. As I stood there I thought of a simple grave on the other side of the great city, made in 1927, when the communistic element in the Nationalist army was responsible for the cruel death of Dr. John E. Williams, vice-president of the University of Nanking, and a great friend to China. I wished I might go there and show my appreciation of the service and sacrifice of my friend, "Jack Williams."

My visit to the University of Nanking had been anticipated with eager interest. I had not been there since the devastating events of 1927 which resulted in the death of Dr. Williams, the destruction of property, and terror to thousands of hearts. Some day the story of the heroism of Chinese who risked their lives to save foreigners from the communistic outlaws will be written. Some day it will be more widely known how Nanking University was reorganized chiefly by the Chinese members of the faculty who sent this word to those who wondered if the school would ever be reopened: "We have no plans except to carry on." And they have carried on, despite all difficulties. Our interest in Nanking University is not so large as in Shanghai College, but it should be just as real. The Presbyterians, Methodists and Disciples are chiefly responsible for the



THE FAMOUS AVENUE OF GROTESQUE STONE FIGURES GUARDING THE APPROACH TO THE ANCIENT TOMBS NEAR NANKING

University, but we have cooperated with them in the support of the department of agriculture and a language school for new missionaries. The school of agriculture is reported to have improved the economic condition of thousands in a land which suffers much from hunger and cold. There are several reasons why we should continue to lend a hand at Nanking. Mr. and Mrs. Bates, missionaries of the Disciples Board, entertained me and gave me inside glimpses of the school whose enrolment is again quite large.

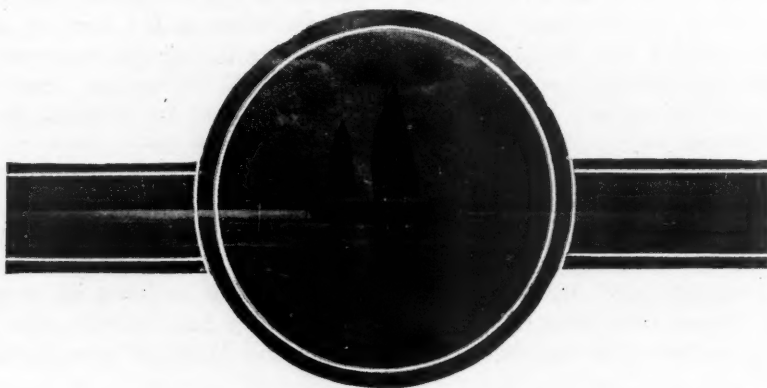
It was a genuine satisfaction to become acquainted with Dr. Y. G. Chen, the president of the University of Nanking, whose quiet manner and cultured spirit deepen confidence in his leadership. My ship was five hours late at Nanking, and while we waited Dr. Chen revealed some of his ideals of Christian fellowship. He made me realize again that our Chinese friends know better than we the needs of the Chinese mind and heart. It is interesting to record that

already I have met the ranking Chinese administrators in all the higher institutions in China in which Northern Baptists of America are lending assistance.

My visit to Ginling College (for women) was very brief—all too brief, but I shall carry two pictures of the institution. One is of the most beautiful group of buildings I ever saw at any school. Chinese architecture is at its best in Ginling College. Another picture is of a Chinese woman, Dr. Wu, the president, whose face, speech and presence indicate poise, leadership and strength. I am glad our Woman's Board is lending a hand at Ginling.

Traveling on this steamer, en route to West China, is Mr. Lincoln Dsang, vice-president of the West China Union University at Chengtu. Mr. Dsang is a graduate of Northwestern University, near Chicago, and is the foremost Chinese administrator in the University at Chengtu. But the story of that school must await my visit there.

*S.S. Siang-wo, Yangtze River, May 1, 1930.*



## The Chekiang-Shanghai Baptist Convention

REPORTED BY MRS. JOHN P. DAVIS

*A photograph of this significant meeting of Chinese Baptists appears on page 450*



WE came from the four corners of East China to the impressive opening feature of our annual convention, the formal dedication of the Ningpo Hospital. This building is a memorial to a man whose life in China was a life of Christ-like service, not only in a medical sense, but Christ-like in all its contacts.

The main hospital is a four-story building, while the two wings are three stories. We were met by a burst of music from the band of the orphans' home, and our hearts went out in thanks to these little ones. The walk from the gate to the hospital door was gay with flowers, and a group of smiling doctors and nurses gave us warm greetings as we passed into this beautiful building. The hospital is well equipped and staffed. The local Chinese people gave gener-

ously because of their respect for and confidence in the man—Dr. J. S. Grant.

Friday morning, April 4th, we all got aboard a small launch, our destination being Ding Hai, a model city nestling at the foot of a semi-circle of hills, on one of the Chusan Islands off the mainland from Ningpo. They say the people of this island are very prosperous. The small city surely gives evidence that such is the case. The streets are well paved and clean. The houses are large and substantially built. There are no signs of deterioration such as we see so often in China. Our first missionaries located on this island, but later moved to the mainland. However, the place was not deserted. Our preachers came back here from time to time, and today we are meeting in a fine building presided over by an earnest man, strong in pastoral work.



Our main convention opened Saturday evening. The auditorium of the two-storied church was packed to capacity with intelligent Chinese men and women leaders. There was a spirit of earnestness mingled with a spirit of spontaneous fellowship which warmed our hearts. Several leaders made short speeches of welcome and Dr. Franklin, who arrived from America just in time for our convention, brought us a helpful message.

On Sunday morning Dr. Bau, our Chinese General Secretary, preached one of the finest gospel sermons I have ever heard in China. I was stirred when he said "Call Him Jesus ko-i (you may). Call Him Saviour ko-i (you may). Call Him God, ie ko-i (also you may). Jesus Christ is His name. All we do, teaching, preaching, healing, managing affairs, is done in His name." Later on in the sermon he said, "The gospel is Jesus Christ. If we have no Jesus Christ we have no gospel." My heart rejoiced as I listened to Dr. Bau speaking with such earnest conviction to that great body of Chinese leaders. At this service we had a real gospel solo sung with remarkable sweetness by a Shanghai College young man. The Sunday afternoon service was an address by Dr. Franklin, interpreted by Dr. Bau. The sermon was an inspiration to me and I know it must have given a great uplift to our Chinese brethren and sisters, as have all the sermons of Dr. Franklin at the convention.

The walls of the church were covered with posters made by different churches, illustrations of the way of salvation. The space across the front behind the pulpit had a banner of white cloth on which was written in large Chinese characters the slogan for our five-year evangelistic program, *Revive thy Church, O Lord, beginning from me*. Below this Dr. Bau had posters showing the growth of the work.

The city boasts a fine school for boys and one for girls. The latter, although of simple architecture, is light and airy. It is spotlessly clean and gives evidence of intelligent, efficient management. The principal is a graduate from our Union Girls' School in Hangchow, also from our Shanghai College. It is wonderful to me as I go about to find capable young women here, there and everywhere, teaching school and in all kinds of business positions, who are graduates from our Mission schools. The educational work of this place in 1910 consisted of a school of eighteen small boys. Mr. Hylbert took hold of the work and a small new school building was erected. The school grew apace until we had a fine group of some 70 boys and a good corps of Christian teachers.

Quite accidentally, one day, aboard one of these island launches Mr. Hylbert met a business man with whom he got into conversation about the edu-

cational work in Ding Hai. This chance meeting developed into a friendship and cooperation until this man, P. Y. Liu, and his cousin, O. S. Liu, were instrumental in forming an educational board consisting of four missionaries and five Chinese for advanced educational work in Ding Hai. O. S. Liu is a graduate from St. John's University and is the man who has given to this project until now there is here for boys a broad campus with splendid buildings, a plant adequate for a student body of several hundred; also the girls' school plant mentioned above. Our Mission has withdrawn financial support and Mr. O. S. Liu, who is a millionaire, is carrying on. He says he does not want our Mission money, but he does need the missionaries to cooperate. We still have four missionaries on the board of directors. The present principal of the boys' school is an earnest Christian, with plenty of strength to stand for his convictions. The principal of the girls' school is also a strong Christian, who has just recently married the mayor of the city.

Mr. Liu sent word down from Shanghai before the convention to the principals to give a feast for the missionaries and leaders, asking also that some of the leading men of the city be invited, the object being to create friendly relations. A few years ago Mr. Liu's niece came down here to teach in the school. She became much interested in the church and finally wrote her uncle asking permission to join the church. His reply was, "Of course, I expect all my children to be Christians." There is now an endowment of \$200,000 for this educational work in Ding Hai.

We found that we have in all 32 schools, with an enrollment of 3,423 students. There are only 11 missionary teachers and 241 Chinese teachers. It appears that the amount collected on the field for carrying on this work is six-sevenths of the total budget.

Our medical department includes three hospitals, three dispensaries, three nurses' training schools, two foreign doctors, three mission nurses, twelve Chinese doctors, fourteen Chinese graduate nurses, seventy nurses in training and thirty-six Chinese on the technical staff. Here again one sees how the Chinese predominate.

There are 37 organized churches and 21 outstations, with a total membership of 2,447. The purpose of our convention in launching the five-year program is to concentrate on evangelistic work. In the church work there are five missionary families and two single women. There are 15 ordained Chinese preachers, 21 unordained evangelists, also 20 Bible-women. I was impressed with the beautiful spirit of fellowship and cooperation among the workers, regardless of nationality.





## THE EDITOR'S POINT OF VIEW



### *CLOSING A UNIQUE MINISTRY*

The announcement of the final sermon of Dr. Charles E. Jefferson's pastorate at the Broadway Tabernacle in New York is a matter of more than ordinary interest. His work in the ministry has been within denominational limits as to pastoral relations, but unlimited in its spirit of brotherliness and cooperation and evangelical outreach of interest. He has made a remarkable record. For more than a generation he has filled a great pulpit, one of the leading pulpits in America, and filled a great auditorium as well, Sunday after Sunday, morning and evening, in the White Light district of the metropolis. His church has been an institution on Broadway. And the significant and striking fact about it is that this man has had recourse to none of the sensational, spectacular, amusement-imitating, jazz methods of the time; has held steadfastly to the straightforward preaching of a definite gospel, centered in Jesus Christ as Lord and Saviour, and devoted to the application of Christ's principles to the life and activities of the world, always beginning with the men and women and young people immediately before him. Of course there is a peculiar quality to his sermons, as there is to the man, and sermon and personality united have made a spiritual magnet that has drawn unceasingly through the long years. As an author Dr. Jefferson's volumes make a library of rare educational and spiritually quickening character. They have the touch of emotion in them that is born of heart experience, and that is felt in his preaching. But this is place only for a suggestion, where we should like to write a book. The editor owes much of inspiration to Dr. Jefferson. New York will miss him. He has been a great citizen, a great promoter of righteousness. We wish him many years in which to help and bless through his writings. He has been a strength and pillar to Protestant evangelical Christianity in a period of storm. He carries with him the esteem, regard and affection of his brethren in the ministry of all denominations, and of all who know him, as a "good minister of Jesus Christ."

The following may be taken as Dr. Jefferson's diagnosis of his own ministry:

People are tired on Sunday. They have seen enough shows through the week. They have had all the entertaining they care for. What they want on the Lord's day is a quiet conversation with an earnest-minded man who is interested in the high things of the spirit and who knows how to interpret the words of Jesus and the signs of the times.

Declamation is a bore, oratory is an offense, fireworks of every sort are an impertinence, but a quiet talk on the deep things of God is always strengthening and healing. A preacher who is content to speak in everyday language to his people Sunday after Sunday about Jesus Christ, and the application of Christian ideas to their personal experiences and to the problems of their generation, can be interesting and fresh at the end of thirty years.

### *THE PLACE OF THE ASSOCIATION*

Much has been done in recent years to increase the importance of the Baptist Association as a working unit of the denomination. Northern Baptists have not been alone in this, for Dr. Truett, the well-remembered leader of devotional services in the Chicago Convention of 1927, has been in the forefront of a movement to restore the Association to its former position of influence in the Southern Convention.

The mid-year meeting, started in 1926, has done much to vitalize our Northern Baptist Associations, putting them more actively in touch with the denominational life. Now it is proposed further to extend the range of interests awakened by the mid-year meeting by the establishment of a missionary committee for every Association.

A church can carry on most of its local work by the personal effort of its individual members; but when it begins to project its ministry into world fields it must cooperate with other churches. To do this intelligently it must form contacts which will bring to it such information as will help it to understand its relative responsibility in the light of what other churches are doing, and develop among its members a passion for sacrificial service in support of this cooperative world ministry.

The missionary committee of the Association is in a position to help the churches form these contacts. Dealing as it does with a comparatively small number of churches it can have the most intimate understanding of the conditions, leadership, problems, and relative strength of each church, and thus bring the assistance which the church most needs in developing its program. The committee should, of course, be representative and in earnest, taking its task seriously. It may well include the moderator, secretary-director of the women's organization, chairman of the National Council of Northern Baptist Men, and a representative of the young people. Regular meetings, at least quarterly, are suggested.

In its practical program of activities this committee should aim first to secure the appointment of



a missionary committee in every church, and an influential working committee, zealous in good works. A pamphlet describing in detail the work of the church missionary committee can be obtained from the state convention office.

The committee can also promote the January Information movement. Each year January is the month when a special effort is made to bring new and striking incidents from our world-wide missionary work into every home through the medium of a special booklet such as the *Log, Chronicle, Latching* and *Transit*. This literature is mailed directly from the state offices to the churches on their order. This idea has worked wonderfully as a method of awakening interest.

The committee can aid greatly in furthering the denominational program by encouraging the churches to accept their quotas in February, and by promoting the Every Member Canvass. March has been set as a period during which churches are urged to make this canvass of every member for a definite pledge for local expenses and missions. This canvass has a vital relationship to the whole missionary program, and the Association committee has no more important responsibility than to help the churches make this canvass effective. The denomination is also promoting a device calculated to assist churches to undertake an effective Every Member Canvass. This is known as the Baptist Community Canvass. The committee should study this plan to see whether it can be worked out by the churches of the Association as a whole or by different communities.

The committee can feature the mid-year Association meeting, a new and most promising development. Over 300 of the 400 Associations in the Northern Baptist Convention now have annually such a meeting, with a program wholly devoted to the consideration of denominational missions, featuring inspirational missionary addresses and conferences. Such a meeting has proved of great value. The committee should accept the responsibility for making this one of the outstanding events of the year.

And not least in importance, the committee should secure production of funds for the support of missionary enterprises throughout the year. A large number of churches have already formed the habit of paying one-twelfth or more on their missionary quota each month, but a still larger number of churches neglect to do this. The committee can encourage the churches to send in regularly one-twelfth of their quota each month. It has a fine opportunity to develop an associational *esprit de corps*, with a keen interest on the part of every church in helping the Association as a unit to bear its full responsibility for the denominational missionary enterprise. Membership on this committee would mean

new acquaintance and friendship in service that could not fail to be felt in the life and work of all the churches.

#### WHITE AND BLACK IN AFRICA

Mr. J. H. Oldham, of London, has written a little book entitled *White and Black in Africa*, in which he reviews General Smuts' Rhodes lectures at Oxford. Mr. Oldham is very chivalrous in his effort to spare the General's feelings, but none the less he effectively disposes of the arguments presented. The lectures dealt with the future of Africa and presented an interesting but specious argument to support the theory that the future development of the African natives will depend upon the education which they will naturally receive in their employment by increasing numbers of incoming whites. Few among us of America are competent to speak with any degree of authority of conditions in Africa and the probable trends of its political and economic development. Mr. Oldham knows his subject from painstaking studies carried on as a member of the British Commission on Closer Union of the Dependencies in Eastern and Central Africa. His brief is for a well considered plan for the education and development of the African native *under white leadership, but not white domination*, rather than the plan advocated by General Smuts for an influx of white settlers in East as well as South Africa, and the assumed automatic education of the native as he is enlisted to work for the white man.

Apparently Mr. Oldham knows a good deal about the mythical "highlands of Eastern Africa which stretch in an unbroken belt, hundreds of miles broad, from Kenya to South Africa," according to General Smuts. He reduces the hypothetical belt to a few good-sized islands suitable for white settlement, separated one from another by semi-arid and desert lands with tsetse infested sections and areas cursed by malaria, tick fever and hookworm. But Mr. Oldham has a constructive suggestion for the future of Africa quite apart from the criticism of General Smuts' theory of "a white community inside Africa which would form the steel framework of the whole ambitious structure of African civilization," and curiously enough he turns to account in support of it the General's admirable studies in the problems of democracy. He offers a solution for Africa's great interracial problem, fraught as it is with such terrible danger, along the lines of the achievements brought about in the settlement of European post-war difficulties by the Dawes and Young Commissions. "What is needed," says he, "is a far-sighted policy which will aim at the economic development of the great resources of the territories in question on scientific lines in the interest of the native inhabitants, the immigrant European and Indian com-



munities, the empire and the world, and at the same time promote the physical, intellectual, moral and social advance of the African peoples."

## NOTE AND COMMENT

¶ Ibsen pithily says: "A tender heel alone makes no man an Achilles."

¶ To read some newspapers and addresses these days leads one to suspect that there must be a great demand for blue glasses. The tendency to pessimism is as easy as it is unwholesome and hurtful. There is a Japanese proverb which says that "the world is just as a person's heart makes it." And whether you are willing to accept that or not as final, reflection will convince you that there is enough truth in it to keep one looking on the optimistic rather than the pessimistic side. When things seem going down, look up!

¶ Bishop Francis J. McConnell has been named as the next Barrows lecturer to the university centers of India. The lectures will begin in India in November and continue for three months, his theme to be the application of Christianity to social problems and movements, his most notable specialty. Everything seems to be piling upon him at once in this first year of his presidency of the Federal Council of the Churches. What with publishing of new books, making of addresses here, there and yon, and multitudinous calls of all kinds, he must look upon this period in India as a season of comparative leisure and rest. He is qualified to do some constructive work in this series of lectures, which was Dr. Barrows' chief legacy to the Orient and to the Christian world.

¶ We tender our sincere sympathy to Mr. Corwin C. Shank in his affliction caused by the death of his wife. Mr. Shank holds place among the honored ex-presidents of the Northern Baptist Convention, and is one of the leading lawyers of the Northwest, as he is one of our most interested and active laymen. Many who attended the Convention in Seattle will remember the delightful reception at which he opened his beautiful home to the delegates, and at which Mrs. Shank, who was one with him in his church and denominational and world-wide interests, presided with rare hospitality and grace. Their home was a center of Christian culture, and gave gracious welcome to many who came from the East to learn of the beauties of Seattle. Deeply interested in the missionary work of the denomination, Mrs. Shank will be greatly missed in missionary circles as in church and community.

¶ We trust that every pastor will read that interview with Dr. Bowler which is given on another page in this issue. It may be regarded as a one-sided interview, in which the interviewed has it pretty much all his say. But there was a good reason. He knew what he wanted to say, and knew how little time he had to say it in, with that train made up in the station. There is good reason in his words. He did not have time fully to emphasize the value and indeed necessity of keeping the right and living kind of missionary information before the people. And this can be done in no other way so effectively as through the pages of *MISSIONS*.

If the pastors heed his suggestions it will do more than make the editor happy, it will make sixteen thousand church members more missionary and hence more active church supporters and workers. The missionary impulse instilled always works out that way. Thanks to Dr. Bowler, who has a long view in the matter.

¶ Japanese proverbs reveal character. They are also profitable for reflection. Take this one, for example: "You cannot rivet a nail in potato custard." Think it over. Have you ever tried to do as foolish a thing as that?

¶ After a long period of struggle against hopeless disease, Mrs. Frances A. Noble passed away at her home in Buffalo on June 30th. She was the widowed mother of Miss Alma J. Noble and Miss Mary L. Noble, whose names are known and honored in our own and foreign lands as the leaders of the World Wide Guild and Children's World Crusade. Those who knew the mother understood how heredity shone out in the daughters, who inherited character-riches beyond valuation. Lovingly they cared for her during the months of suffering which was met with a beautiful spirit of patience and resignation born of unfaltering trust in her Saviour. Mrs. Noble belonged to the school of mothers who made the homes that were the abiding strength of the nation, and gave their children the Christian care and nurture that created righteous character and made for wholesome life. The nation's debt to them can never be paid. Her life was a long benediction. Church and home were her twin places of devotion and service. Always active in the missionary work of the church, she was also prominently identified with the American McAll Mission, having been president of the Buffalo Auxiliary, and a vice-president of the national organization. With full assurance of faith she welcomed the entrance into the life beyond. In their sorrow the bereaved will have the sympathy of a world-wide circle of friends.

¶ Read up on Malta, that little island on which Paul was shipwrecked (known as Melita then), and when you read in the daily papers about the affair in Malta in which the Roman Catholic prelates and Pope himself have come to grips with the English Government, realize that you have a chance to see what Roman Catholic claims and dominion mean where Rome has power. The case is clear. The Church claims the right not only to excommunicate but to expel a citizen. The prime minister says the state only can decree expulsion. The archbishop instructs the clergy to issue orders that all members who vote for the government candidates, "enemies of the church," will be forbidden the mass and confession and be condemned to excommunication, which to them means eternal damnation. Yet the Pope declares that the church never interferes in politics!

¶ Death is taking many from the circle of our Baptist workers this year. After a long illness Mr. W. G. Brimson of Chicago died on June 30th at his home in Chicago, at the age of eighty years. He was a prominent layman in Chicago, and a leading member of the First Baptist Church of Englewood. For fourteen years he has been transportation manager of the Northern Baptist Convention. His daughter, Miss Alice W. G. Brimson, became widely known for her leadership in the Americanization work of our Woman's Home Mission Society, and is now rendering a large service as president of the Baptist Missionary Training School in Chicago. She will have wide sympathy.

# How a Missionary "Rests" When on Furlough

*Visiting Churches in India and in America—A Realistic Description of Seven Months' Touring from Coast to Coast*

BY JAMES M. BAKER OF ONGOLE, SOUTH INDIA



SEVERAL months before leaving India, in June, 1929, it was a time of paying a good-bye visit to three-fourths of the 340 Christian centers on the Ongole field. There, in the thickly inhabited areas—called jungles because there are no made roads, stores, and like things—our 70 different camps were pitched near enough together to come into close contact with the local Christians; and far enough apart to enable us to cover three-fourths of the thousand square miles of the parish. It was 150 days of strenuous touring; active in rebuking or encouraging the little flocks; in serving as their efficiency doctor; in making points of contact with the caste communities; in holding great meetings, with both Christians and caste people invited; in conducting small sectional meetings with special divisions; in praying in various family circles; in giving Bible readings to the touring band, local workers, and deacons; in examining schools and surveying churches; in encouraging those who can read a little to join the continuation course; in settling family quarrels; and in bringing together separated community factions. There were also the numerous invitations to attend farewell feasts of curry and rice, and farewell prayer meetings which often included a presentation of a love gift.

After landing in New York the third week in August, the first invitation to speak anywhere came from our Board member, Mr. T. Otto, of Syracuse. From then on various kinds of invitations came one after another. Pastors of churches, Sunday school superintendents, prominent members of churches, sent requests to "come and see us." Some state secretaries sent in calls to Dr. Bruce E. Jackson, secretary of field activities of the Board of Missionary Cooperation of the Northern Baptist Convention. Arrangements were made by him to work in the following states: New York, District of Columbia, Maryland, Ohio, South Dakota, Minnesota, Washington, Oregon, Southern California, Arizona and Colorado. As the tour progressed, a few business men's clubs, heads of high schools, colleges and seminaries, were among those wanting addresses on India.

This long tour began September 7, 1929, and lasted through April 1, 1930. One could scarcely imagine a greater diversity of methods and duties than service in India and in the homeland—different language, different color of the hearers, different

customs, different costumes, different presentations and different reactions. Then, too, the way of travel could not be more widely differentiated. Sickness or any other cause did not hinder the making time of any one of the many trains or buses leading to 106 towns and cities. No anxiety was caused to any of the organizations by the speaker arriving a minute late at any one of the 219 appointments. Some of these were made months ahead; but when the day came around for the speaker nothing had prevented him from coming with the day.

Because of the numerous motor cars freely offered for transportation and because of the railroad clergy permits and passes, the 24,000 mile circuit transportation cost was the comparatively small sum of \$217.96 for trains and \$93.28 for buses, or only 1.3 cents per mile. During the whole circuit occupying 206 days, 112 were spent in hotels and on sleepers and 94 in the homes of friends. There were altogether 230 meals at which this wanderer was an invited guest, and 388 meals were taken at hotels and restaurants. The whole cost for the whole time amounted to only a fraction more than fifty cents an address.

The organizations classify themselves as follows: 64 churches which included Sunday schools, church suppers, brotherhood banquets, and young people's societies; 50 Associations, where several churches united but are not recorded separately; 5 ministers' meetings; 5 schools and 4 clubs. More than one address was made in some of these organizations.

To further analyze this continuous itinerary of 206 days, it might be said that it meant a new bed and new board every second day, and the daily traveling of 116 miles and the making of one address. Most every one with whom the missionary had dealings did everything possible to lessen the strain by such kindnesses as meeting trains or buses, escorting to trains, and by taking by car to place of appointment, etc. Yet there was the constant wear and tear of looking up time-tables, hotels, locations of appointments, writing letters on business associated with such appointments and letters of courtesy, etc. Furthermore, people everywhere are interested in hearing about India, and this brought about after-meetings following nearly all of those 219 addresses. The after-meetings were often as long as the meetings themselves.

Among the interesting results following such talks are the letters that are often received. Different



hearers are affected in different ways. One is moved to render a better service to God and to mankind and writes for advice on how to begin. One has been enduring something wrong in the home or in the life and is resolved to correct it, and wants to get the reaction of the missionary. One is led to feel that he would like to realize again the pull of "old time religion" and wants direction to find the road. Most of these people are probably strangers who happened to drop in and have no pastor they know. In quite a few places people, hitherto strangers, shed tears at parting when the series of meetings were over.

Several very lovely Christian homes gave hearty invitations to return and spend a vacation resting up. Many fine joy rides were given to enable the missionary to see their country, city, lands, or business. The whole journey, taking one across 26 states and covering well 11 of those states, and entering into so many different homes and hotels, was as good as a liberal education along the line of seeing the workings of so many utilities and discussing with so many men their business affairs.

There were many different kinds of towns and cities visited—mining towns, copper, sugar and steel-refining towns, wheat country towns, lettuce towns, onion towns, beet towns, orange and lemon towns, bean and alfalfa towns, river towns and high mountain towns. There were some towns so high up and built over so much iron that a good electric shock was received every time one touched the door knob or bath water. There were towns in the Imperial Valley so far below sea-level that you felt a good earthquake might bring over you a big wall of water several hundred feet high.

After crossing Europe the range of distance in the U. S. A. seems vast. In December, with Seattle as center, many places were visited by steamboat. There were channels often passed through where you could stretch out your hand and touch Canada on the one side, and stretch out the other hand and touch your own country on the other side. Then in February, there was Nogales, Arizona, which was separated from Nogales, Mexico, by only a wire fence and a big gate. The distance, however, which impresses one the most is the 3,500 miles of Baptist churches that extend from coast to coast.

To the missionary, who is accustomed to foreigners who seem much like his own people, the conglomeration of peoples to whom he talks does not seem strange; yet there is really a great variety in this land.

The visit to the large and fine Chinese church at Seattle, where one of the prosperous business men of that church came for their speaker in a beautiful car which he drove himself, was the best exhibit of Orientalism in America. The wonderful Mexican Mission at Phoenix, the East Indians in the Imperial

Valley, California, the Java Pya Indians in Clemenceau, the Hopi, Apache and Navaho Indians of Arizona, reminded the missionary very much of the Far East. These people were made ready to hear about God's working in India by the faithful ministrations of men and women home missionaries.

If any of us have begun to think that "missions" is a dying cause, we must be prepared to change our minds. The time element will prove a different story. The Board of Cooperation has mighty forces in the state secretaries, working hard on the general mission uplift. Without exception, throughout the whole circuit, they were hard-working, self-denying, humble men, giving their best. Also the work under this Board of Miss Elsie Kappen, whom I saw work in most of the 50 Associations visited, was wonderfully good and helpful to the churches.

In a few Associations in California Mr. Richard Hoiland, who is in the field for the B.Y.P.U. under the same Board, joined us in teamwork. Any church able to receive his help is certainly fortunate.

Here and there the echoes of the new life which Miss May Huston of New York has been putting into the scores of Summer Assemblies all through Northern Baptist territory became apparent. It was also my privilege to see, while in Ohio, something of what Miss Nellie Dunham of the Publication Society was able to do there for the cause of religious education. Miss Dunham now works in the Philadelphia office and her influence will be extended throughout the whole Convention field.

It was an inspiration to see with our own eyes how many bands of young people were being possessed with the pure altruism of missions. This was especially noticeable in South Dakota under Rev. W. H. Bayles; in Oregon under Dr. T. Hagan; and in Colorado under Dr. W. F. Ripley. I feel sure that the rest of the promoters of education whom I did not see are like-minded and possess the same qualifications for service.

In Oregon and Arizona some pains were taken to let the foreign missionary see what good old U.S.A. chapel car and motor car evangelists and colporters were doing. These men were not only making a record in their own special work, but were stepping in to revive churches needing the kind of reviving spirit which only such men can give.

In Oregon my Southern Pacific bus was run into, head on, by a private car sliding down a steep grade and unable to turn out because of an ice ridge in the road's center. In West Virginia, on a rainy morning, my Blue and Gray Transit Co. bus was going around a steep grade, slippery curve. The driver put on his brakes too late and the hind end of the bus slid around and we, in a twinkling, found ourselves going in the opposite direction. These were the only accidents and they ended harmlessly.



# The Diary of a Convention Delegate

*Random Notes, Impressions and Queries Originating in the Cleveland Meetings*

BY REV. D. E. LEGATE, D.D.

## I

**N**OTED exquisite dark green blue of the lake water as train carried us along Erie shore to the old Union Station in Cleveland. Long stairs to climb—a bad habit with most new stations, which should have ramps or elevators. If enough railway officials had lame knees they might look after this. ☛ Taxi service good, taxi-men polite and accommodating; hotel clerks, porters, bell-boys all courteous, too; a kind of human interest in you not native to Broadway but very pleasant. ☛ Traffic congestion about as great as on Fifth Avenue; well handled; police require strict attention to traffic lights. ☛ Readily and comfortably settled in reserved rooms in Hotel Cleveland with every attention from Manager Pierce, who makes atmosphere homelike. ☛ Joy to see how much freer city is of soft-coal smoke than in former convention years. When this avoidable nuisance is entirely consumed the City Beautiful will emerge in fair light. ☛ Famous Public Square has crowning structure in Railway Terminal skyscraper, which gives Cleveland after fifty years a worthy union station, equipped with every modern device, both elevators and ramps; and somewhere up in the sky, forty stories or more, a tower outlook over city and environs. Why shouldn't Cleveland citizens be proud of their city?

## II

Afternoon for inspection. Women of Home and Foreign Societies take their annual board meetings seriously during pre-convention week; judging from notices on bulletin board of headquarters hotel they are regularly on hand. ☛ Surveyed Public Auditorium, exterior and interior, or a good share of it; had long walk, got lost now and again, climbed stairs, swung down ramps; saw full city square of space for General Director Myers' colossal Baptist Exhibit; and thankful at last to find way out, and so to look in on Board of Missionary Cooperation in annual meeting. Nation-wide body, sample cross-section of the denomination; in earnest about the work of promotion; not a session for initiation or origination so much as ratification. But mark the value of acquaintance and fellowship; the cheer of the group to those who work single-handed in the lands of wide spaces and small numbers. Isolation momentarily submerged in brotherhood; surely worth while. Some one says this is Baptist democracy in action. Displays live leadership all the same.

## III

Squeezed through registration early, even then reminiscent at one point of subway at rush hour. Too many Baptists struggling to make same spot, pay \$2, and get badge at same time; hundreds of delegates to one cashier, unfair proportion, and Convention soon to begin.

*Quiz for the intelligent:* At what hour can a Convention open so as to give every delegate and visitor from a distance a chance to register in safety and be in seat when the president calls to order? *Morning?* Impossible, as now and previously amply proved. When the thousands come in on morning trains, to get them registered for a morning start is plainly impracticable; hence opening session is marred and delegates suffer. *At 2:30 to 5?* That might well be done, and the two sessions (afternoon and evening) be made to give an excellent first day, with president and keynote addresses chief features. *At 7:30?* Objectionably late, because difficult to cover matters in program without taking extra day at the end, which great majority could hardly do, and most assuredly wouldn't. Make it unanimous then for afternoon and try it at Kansas City. *Yes, it might be well to notify next Program Committee of decision.*

## IV

At the first session, when state sign posts were up, the alphabetical arrangement put most of the distant and sparsely settled states in the front while Massachusetts, New York, New Jersey, Pennsylvania, Illinois and Ohio, the populous Baptist territory, were a long way from the platform, with broad gap between. Sitting with Empire State delegation, could hear, sometimes too much, thanks to the amplifiers, but could not see faces on the vast stage, and officials and speakers seemed like manikins in a pantomime. Three or four thousand people simply lost in that immense bowl, like pilgrims and strangers, and no feeling of homeyness possible, nor anything like a deliberative assembly—which fortunately we weren't trying to be.

*Mem.* Why big conventions? Craze for bigness these later years, everything by numbers. No chance in a program like this, crowded with extraneous interests, or at least secondary ones, to bring out and really consider the vital affairs of the denomination. Work of promotion scarcely got a show, not enough to attract attention. Financial outcome of year mentioned in some report but without directness or em-

phasis enough to make one feel that perhaps we had not raised the unified budget and had an obligation unmet. Nothing laid on my conscience regarding this coming year. Hours spent in business sessions without being made to feel once the claim on me of the great mission fields. *Query:* What is the Convention for?

## V

Big conventions naturally breed big Exhibits. Ours have grown from year to year. This was certainly a mammoth, covering a city square with every sort of interesting output of all the denominational organizations and enterprises in pretty much all parts of the world. A great school, this Exhibit. Marvel how Dr. Harry Myers can manage such an extensive mass of material and whip the multitudinous elements into proper section. Few men would go into it to the self-sacrificing measure that he does. *Mem.* About time that somebody moved a unanimous and hearty vote of thanks to him. Here's one for a starter, and we'll get it in the hands of the committee on resolutions another year. Much better to vote thanks to this hard worker who deserves them than to a city press that doesn't, and that gave us some of the most unintelligent, unfair, and misleading reports we have ever suffered from.

## VI

Much pleasanter with state signs down and sit where you please. Chose spot in lower row of side balcony, near enough to stage to recognize friends without spyglass. ¶ Next time Convention meets in place so vast president should appoint special trainer and have each program speaker carefully taught where to stand in relation to amplifier or radio, how to modulate the voice, and how to detect the use of too much of it. Distressing and distracting to have a good man shout a prayer, sending echoes into far distances, when moderate tone and clear enunciation would have made reverent prayer possible. And not alone in prayer would training have much improved the hearing and happiness of the audience. Amplified speech at best is artificial and unnatural, at worst ear and nerve-racking. ¶ Like to watch presiding of Dr. Miller, so calm and unflustered, as though he had always been doing it. Looks easy; so do most tasks well done; but let a novice take hold and see how soon the cogs slip; know by experience. ¶ Convention fortunate, too, in having trained staff at secretary's and clerk's desks, who know what to do and when. For Secretary kept Dr. Bitting twenty years till health broke, and now send grateful remembrances. Likely to keep his successor, Dr. Levy, for life—the one man everybody hears when he speaks. He and president together, cooperative working team, keep program and business moving on time. ¶ President's address inter-

feres with notes—have to listen; he is saying something; church will want to know about it when I get back home.

## VII

President Barbour wears his Brown honors with becoming dignity, but is the same genial brother, bringing full vigor of thought and earnestness in the message. *Keynote: Witness-bearing.* What is it? What does it imply—in you and me, not merely the other fellow? Shall carry that home to young men's class—message for manly men. Will always have warm spot in my heart for Clarence Barbour, himself true witness-bearer for his Master. ¶ Wonder if any other organization goes through our strange process of state delegation meetings to elect members of nominating, resolutions, time and place of next meeting, and other committees. Great majority of Baptists give little heed to the running of the denominational machinery. Chief anxiety manifest at my state meeting was to find time and place for lunch. Even delegates must eat. ¶ Cleveland has many good restaurants and lunch-rooms, but none of worth very near the Auditorium. The cafeteria I found would have been more comfortable if seven or more hundred other Baptists had not found it also.

## VIII

Wonderful spaciousness for visiting in entrance halls and vestibules, also in Exhibit. Looked at times as though more people were in the ante-rooms than in the auditorium; certainly there was more noise. Social side of Convention has to be taken into account; means more to many than program. *Mem:* More crowded the program, more skipping for visiting outside. ¶ When will program-makers recognize limitations of human brain powers of absorption? Take one session: three great subjects, unrelated—Home, Mammon, Some Perils of Modern Philosophy. All so good that any one was enough, two a strain, three a surfeit. Not all hearers could imitate near neighbor—calmly go to sleep when the menace of money should have seized upon him. Hadn't the heart to wake him up, to say nothing of fear of making a scene. Honestly, each of those addresses should have stood alone. Dr. Arbuckle's illuminating definition of the misleading cults of the day was most timely and needed by ministers. Shouldn't have been number three in the same crowded session. Protest, on behalf of hearers.

## IX

Took in two of the mission study sessions—one by Latin-America Superintendent C. S. Detweiler of Home Mission Society, on Haiti, the other by Secretary Joseph C. Robbins of Foreign Mission



Society, on India. Both clear cut, intelligent, clothing facts with human interest. Well worth while and evidently appreciated by the several hundred people who gathered at the early hour of seven. Avid for missionary information, said a friend. ¶ Satisfied by this day (Saturday) that there is too much platform talk and too little practical discussion of the work of the denomination and the problem of laying the missionary needs and lack of adequate resources upon the hearts and consciences of the individual members of our churches, from the largest and wealthiest to the smallest and least financially. Platform oratory pleasant in its place, and we might give the evenings chiefly to that; but it does not go far in the actual hard work of building up depleted mission stations, or filling the treasuries with the necessary funds to push forward the world enterprise. Really think this should be taken seriously, and the question be raised in all candor and honesty, What is the chief aim and purpose of the Convention, that justifies the calling of the people together at so great an expense? ¶ Laymen's meeting brought this question up yet more vividly. Nice to hear an estimable merchant talk on the Golden Rule; cheering to hear about the new movement among the Baptist laymen and their conferences; but what discussion was there of the immediate situation, the slump in receipts and the next step for the laymen to take in starting the financial year on an upgrade? Am sure, however, that the laymen have got organized enough now to demand and do a denominational job. Shall make the bulk of my report to my church on this line of stewardship responsibility that will yield substantial returns this very year.

## X

Hung my head at one session. Ministers and Missionaries Benefit, Education Board, and four great national missionary societies allowed to have, for presentation of outstanding features of their year's work, the space of ten minutes each! Recalled the scoring given the Convention years ago when Joe Taylor expressed his lively indignation at coming five thousand miles from West China to report a ten year's service and then being allotted ten minutes—a minute a year. He declined the task as an indignity. The fact that these society representatives at Cleveland did admirably does not alter the wrong of such treatment of the real issues of the Convention. More time given to reporting and discussing on factitious side issues than to our great missionary enterprises! Well to think of it, and ask again, What is the Convention for? ¶ The Resolutions spoke out boldly on naval treaty, prohibition, law enforcement and motion pictures, and were passed with hearty unanimity, and—what more about it? ¶ Four signal half-hours stand out for me in

the six days of meetings. Those were the devotional half-hours in which that impassioned and eloquent young Cleveland pastor interpreted the redemptive mission of the church in the modern world. He took us into the deep things and made us think; and one hearer will go on thinking a long while of the teaching of Jesus which Dr. Phillips made so clear and so unescapable in its application to life, national, international, and individual—including *you* and *me*.

## XI

Saturday afternoon, fortunately, the main auditorium was required for pageant rehearsal, and so the young people's session was held in the Music Hall, just in the rear of the other. This beautiful hall, seating 2,500 to 3,000, cozily accommodated the people, who would have been lost in the big room. The expressions of pleasure at the change to a homelike place where one could be seen and heard comfortably were significant. *Suggestion*: Why not hold day sessions in a smaller hall and use a large one only for evening and popular addresses intended to draw the crowd? That would certainly make a different atmosphere for the transaction of the denomination's real business. ¶ Reviewing it as a whole, should say the Convention was characterized by inspiration rather than motivation. Good impulses were frequently aroused but not carried into activities for kingdom advance. Why? Very likely because methods and plans of activity were not emphasized if even mentioned in the program. *Verbum sap.* for another year. ¶ Many high spots in program; much good speaking; Sharpe's Pageant astonishingly great; newly commissioned missionaries heart stirring; all this can get from *MISSIONS'* report and use in review for home church.

## XII

Am conscious as Convention closes and crowds are seen separating, of the vast and meaningful volume of social fellowship; reunion of friends, classmates and families; brotherliness, fraternity and Christian comradeship, which has flowed through Auditorium precincts and overflowed into hotels and homes and churches, streets and trolleys and restaurants, always for good, and one of the most influential witness-bearers for Christianity. This function of friendliness and the spirit of real Christian unity the Convention has fully exercised. Who can estimate its value to any of us and to all of us? ¶ As Diary ends a strong figure emerges—our new Convention leader, Dr. Beaven. He sets his own precedent, sounds a keynote for the year—Advance! Groups all difficulties, discouragements, hard times, unemployment, financial depression, impossibilities—when everybody says it can't be done—all right—just the time to do things—

**"LET US ADVANCE!"**



# Ten Thousand Ambassadors of Friendship

BY HENRY SMITH LEIPER

*Author of "Blind Spots," formerly Editorial Secretary of  
the Commission on Missions, National Council of Congregational Churches*

IF ONE were to sit down with the total list of the important government officials in European countries and throughout Asia, one would be astonished to discover what a large number of the men who have led or are now leading political affairs in their respective lands have at some time been students in the United States. We recall particularly that the late Clemenceau of France, Leon Trotsky, Sun Fo, H. H. Kung, T. V. Tsung, C. T. Wang (the latter four now Ministers in China's government) were all at one time or another in the United States, most of them as students. This serves to make us realize how important is the sort of impression they get of Christian life in our country; the more particularly in our homes which, unfortunately, they very seldom see! Since the close of the great war the number of foreign students in the United States has increased remarkably, and among that number are an increasingly large proportion of graduate students who are more mature on coming to America than the lad about to enter college, and who are therefore possibly more critical and in some ways harder to impress, either for good or ill. Of the 1,600 exchange fellowships that exist between the United States and foreign countries, a very great majority are now graduate fellowships. This means frequently that students who are taking special work in institutions of higher learning are traveling about the country lecturing and seeing a great deal of American life in the hotels, on the trains, and in the public places, but not necessarily in our Christian homes.

Recently a Japanese acquaintance of the writer's, Mr. Ebizawa, was in America for the second time, and he remarked rather significantly that when he first came to America as a student he had loved everything American blindly, but this time he had his eyes open and was compelled to recognize many of the unfavorable aspects of life and thought and custom among the American people.

When the writer resided in the Far East and met many returned students from many lands, he observed the extent to which almost every student who has been in a foreign land becomes a protagonist of his temporarily adopted country. One who investigates will discover that one of the things which remains most vividly in the recollection of those who studied here is the impression gained of home life.

The total number of foreign students now in America is 10,033, among whom one would be rather surprised to know that there are 887 Filipinos, 1,263

Chinese, 987 Japanese, 144 Koreans, 205 Indians, not to mention the increasing number from Germany (397) and other Christian countries.

One begins to appreciate the extent of the contact represented in this great student migration from year to year when one goes to Peking to attend the meeting of the American College Association. There one finds as members of that organization, which is open only to graduates of American colleges, more than 800 members from the neighboring cities of Peking and Tientsin. The writer ventures to think that if a person could question each of these 800 students concerning his contacts with Christian home life in America, he would discover those contacts to have been extremely rare and in many cases wholly lacking.

American church people have not been wholly unaware of some of these facts, though not as fully awake as one could wish. There are a number of things that have been done by the churches directly or indirectly to meet the challenge of the great host of student guests within our national borders. Most of the large interdenominational bodies having any relationship whatever to student work have created special committees to deal with this problem. The Council of the Y. M. C. A. has created the Committee on Friendly Relations among Foreign Students. It was called into existence in 1911 by Dr. John R. Mott and a little group of forward-looking men in New York. It maintains headquarters and offices in New York and its various activities are directed and conducted by a staff of seven secretaries. Charles D. Hurrey is the general secretary, and Dean L. Kelsey, formerly of China, is executive secretary. Of course, this committee is interdenominational and international. Its membership is international, as well as its support, and to a certain extent it has been able to meet the needs of foreign students in many communities where they are gathered in large numbers. Its traveling secretaries visit the colleges and make contact with students who are perhaps lonely or have problems which they cannot readily take to their American professors or friends.

The Foreign Students Committees of the Y. W. C. A., of the Foreign Missions Conference, and of the Federation of Woman's Boards of Foreign Missions are likewise active. The latter, for example, is developing home hospitality for foreign students at the present time in a dozen university centers—New York, Boston, San Francisco, Los Angeles, Ann Arbor, Detroit, Chicago, Pittsburgh, Philadelphia,

St. Louis, Seattle, Washington, D. C., Rochester, and Providence. The women on these local committees are very carefully picked, since the patronizing "lady bountiful" type, though well meaning, would do more harm than good.

No one can think of this subject without soon turning his attention to the International House idea. Chicago and San Francisco will soon be equipped as New York has already been equipped through the generosity of Mr. John D. Rockefeller, Jr. There are in International House great possibilities for good, and one of the things that has been done to make contacts between persons in the House and the homes of American citizens in the surrounding communities is the appointment of patrons and hostesses. There are also various committees formed with direct responsibility for trying to get students away from the atmosphere of the dormitory to that of the home, particularly on anniversary days and the holidays. There are a great many different plans which have worked admirably in connection with this enterprise; and yet it remains true that relatively only a few students establish contact in individual homes and become frequent, welcome visitors. Other students, because of shyness or some accident, have never established this contact.

To take another form of this increasing activity in the interest of foreign students, in student conferences an increasing use is being made of Christian foreign students in positions of leadership. For example, at a Boy Scouts' Conference, it often happens that the leader of the religious life of the camp, who also takes part in the athletic life, is a Japanese or Chinese student. That this results in incalculable good can hardly be denied; for the boys themselves learn to respect people of a foreign race, contact with which has previously perhaps been entirely lacking. On the other hand, the foreign students become one with a group of enthusiastic youngsters who give them, perhaps all unconsciously, a certain insight into American life and thought which otherwise they might never get. Furthermore, the boys later invite their overseas friends to their homes. Increasingly, too, students from large centers, such as New York, Chicago, Boston and San Francisco, are being used in young people's week-end conferences and in other activities in local churches near the point where they are taking their college work.

One who contemplates the problem of international fellowship with any degree of concern is impressed by the thought that it is utterly hopeless to conceive of any large scale contact between people of different races and nationalities at any time in the immediate or distant future. As a matter of fact, most members of the human race live and die in close proximity to the place of their origin. Only a few become sufficiently free from their economic or social anchorages to travel abroad and come in contact with

large numbers of other races. The students form perhaps the most influential class of this itinerant sort. In fact, they are the people who can become interpreters and in whose minds and hearts a real fellowship of understanding and sympathy can grow.

In the formation of genuine fellowship many people are inclined to believe that wishful thinking will produce a solid relationship of understanding between the races and the nations of the world. Nothing could be further from the fact. War results from certain kinds of contact and there are certain factors always present in human life which tend in the direction of war. Quite as obviously there are other factors which tend in the direction of peace and understanding, and peace, since it is not a static thing, must be promoted by the development of a fellowship in which the two partners or groups are able to give and take in a free and full reciprocity which involves no sense of superiority or inferiority on either side.

Those who are concerned to build a new world and who see that it must rest upon personal relationship might well conceive of the opportunity afforded by the presence of many students from foreign lands in America. To build up the group of interpreters one must produce the kind of understanding which can only grow through genial and informal personal contact around the fireside or the dinner table. This may seem like a rather heavy demand upon one's time, but it will be discovered as so worth-while an activity that the sacrifice involved soon occupies a very secondary place in one's consideration. There are ways by which the members of the student group come to endear themselves to the host and hostess. The contacts through the years become richer and fuller as those who have known the American home as a familiar place of fellowship go back to their home lands and become leaders in thought and activity, educationally, economically or politically.

How the churches near colleges and universities can awaken people to the opportunities latent here one cannot readily say. There are many ways by which it must be done. But certainly it can be hastened if an increasing group of people who are aware of the problem and ways to meet it devote themselves to spreading knowledge of it and encouraging people to undertake the kind of hospitality which leads to the most helpful and lasting contact. The Chinese, Japanese, Filipino, Korean, and Indian Christian Associations in America are all devoted to developing Christian character among their fellow nationals in this country, and they seek to do it through bringing them into contact with Christian homes as well as through Christian churches. Each of these associations receives one-half of its operating budget from American organizations, but the other half has to be raised in one way or another and largely comes from individual friends.



# DEVOTIONAL

## Christ the Only Saviour

*Composed in Bengalee, by a Native, about 1800 A. D.*

(Tune, Dennis)

How can a sinner stand  
Before the Holy One?  
O Jesus, Thou a Saviour art;  
Besides Thee there is none.

No holiness nor grace  
But what is found in Thee;  
Faith in Thy name lays hold on both,  
And sets the sinner free.

Ocean of endless life!  
I long to drink of Thee:  
Then holiness, and love, and bliss,  
Will all belong to me.

Now all defiled with sin,  
I nothing know but this——  
Salvation can't be found on earth,  
But Christ a Saviour is.

## A Prayer

**O** GOD, our Father, we beseech Thee, grant to all missionaries in their fields of service the needed grace and strength that they may adorn the teaching of Christ and be living examples of His saving power. Support and strengthen, we pray Thee, those who have been led to Christ through their labors, and enable them to stand firmly against all temptation and persecution, sustained by faith in the Saviour. Pour out Thy Holy Spirit upon our ministers and churches, giving new vision of the world need of the saving Christ, a new realization of the duty to carry out the Great Commission. Bring us all into closer companionship with Thyself, O Master, that learning of Thee, loving Thee, longing to be more like Thee, we may have more of Thy spirit and do our part more perfectly to hasten the coming of Thy kingdom among men. AMEN.

## Aspirations for the Daily Crescent

*Adapted by A. V. H. T.*

### ON AWAKING

Thanks be to thee, O blessed God,  
For the night and its rest  
And for the brightening day.  
Another day from Thy hand,  
Behold, I devote it and myself to Thee.  
Amen.

### ON ARISING

O Giver of light and life and love, I arise  
For another day of service for my King.  
May the mystic love of Christ possess my being  
That I may radiate harmony and goodwill  
Wherever I may be.

### WHILE DRESSING

Master of my life, clothe me  
With the robe of Thy righteousness.  
Gird me with the whole armor of God  
That I may strive bravely for the right,  
Resist the wiles of the world and the flesh,  
And having done all stand loyally  
For my highest ideals as Thou beckonest me on  
By the glorious vision of Thy perfect life  
And matchless love.

### ON GOING FORTH

Unafraid I meet the duties of the day  
And accept whatever Thou dost send  
As for my good. Direct Thou every thought,  
Word and deed, and all my desires  
According to Thy good pleasure. Amen.

### AT NOONTIDE

I pause at the summit of the day, my Father,  
To thank Thee for the presence of Thy Spirit  
Thus far on my way. Watch over me  
As the day slopes toward the sunset.  
Make me mindful of those around me and  
Eager to minister love and sympathy.  
Heal my wounds with the balm of the Cross  
And bring me to the twilight  
Serene and stainless.

### AT EVENTIDE

O my Redeemer and Guide, I thank Thee  
For what I have seen and felt this day;  
For the beauty in nature, in literature,  
In life; for the goodness in human hearts.  
Nothing is hid from Thee, and I rejoice  
For Thou hast not dealt with me  
After my sins but in grace and mercy.  
Grant me now Thy peace.

### BEFORE SLEEP

Come, Love Divine, Bless me in the gift of sleep  
My loved ones I confide to Thy tender care.  
Trustingly I close my eyes  
To rest in Thee now and evermore.  
In the name of the Father, Son  
And indwelling Spirit. Amen.

*Many readers will find these aspirations, which are adapted to different periods in the day, very helpful in the cultivation of meditation and the devotional spirit. We are grateful to Miss A. Vassar H. Taylor of Cooperstown, N. Y., for permitting their use.*



# A Personal Message to Northern Baptist Pastors

IN AN INTERVIEW, DR. W. H. BOWLER MAKES A PRACTICAL SUGGESTION

**H**E was waylaid at the moment of departure, was Dr. Bowler—held up, so to speak, as he was leaving New York to attend the B. Y. P. U. Convention in San Francisco.

It might be thought that a man who had for days on end been busy with staff meetings, noonday conferences and this and that, should be permitted to make an uninterrupted start on his journey, but no! *MISSIONS* wanted a message from the Executive Secretary and couldn't wait for him to complete the circuit of that long trail which leads from Madison Avenue and Thirty-second Street to the Golden Gate of California.

"Well," said Dr. Bowler, as he put down a grip which has traveled more miles than Admiral Byrd, "I had something in mind for *MISSIONS*, but in the hurry of clearing up office work preparatory to this trip I found no time to write. However, I'll tell you about it.

"You know the Board of Missionary Cooperation, a few months ago, decided to make every Northern Baptist pastor a paid-up subscriber to *MISSIONS*. One purpose in doing that was to strengthen the tie of mutual interest in our denominational work which unites all who are engaged in furthering that work. Our pastors and missionaries and officers of missionary societies form one big family, and the Board wants the members of that family kept in touch with one another.

"I may mention here that the Board never took a more popular step than when it voted to place all our pastors on that subscription list. Some of the most appreciative letters I have ever seen came from Baptist pastors who expressed their satisfaction in being assured that *MISSIONS*, with its storehouse of information, was to be theirs every month in future.

"Lately I have been thinking about possible ways of extending this family feeling that develops in such a healthy way with the increase in number of those actively interested in the big tasks of the denomination—our home missions, our foreign missions, our schools and colleges, our pension plan for the protection of ministers and missionaries, and all the rest. Observe any Baptist who really understands what his denomination is doing and who realizes the achievements of the past, made possible through cooperation of Baptist churches. That Baptist does not need to be persuaded. He is a persuader of others, for he is 'sold' on the denominational missionary program in all its phases.

"The problem is to get the kind of attention that is not just a matter of the moment. You get that kind of attention when you develop a continuous

interest, and that sort of interest feeds on the information to be found in *MISSIONS*.

"Thinking about this in relation to our pastors, this idea came to me: Who is so well fitted as a pastor to pick out the members of a church whom the right course of reading will turn into ardent, life-long supporters of the missionary cause? In every church there are people who are ripe for initiation into the fraternity of *MISSIONS'* readers. They are good Christians, sound Baptists, actually missionary minded, but lacking just that rounded and active interest which a steady diet of missionary information would give them.

"Suppose there are only two or three like that in a church. In many churches there are a dozen, or perhaps twenty, who have been steadily drawn to the great task of world evangelism. The pastor knows the spirit and temper of these church members, and he knows that if they can be made regular readers of our missionary magazine, they will take their places in that corps of dependable ones who have been the mainstay of our missionary efforts through more than a hundred years.

"Now what I would like to see is a simultaneous effort on the part of our pastors to make every promising candidate a subscriber to *MISSIONS*. If an average of only two new subscribers were obtained from each church, that would be fifteen or sixteen thousand names added to *MISSIONS'* list.

"I don't know what Dr. Grose would say about increasing the number of subscribers to that extent all at once, but I have an idea that he would be the happiest editor in the United States.

"My suggestion is that every Northern Baptist pastor try to do that very thing—obtain two or more new subscriptions to *MISSIONS* and send them in as soon as possible.

"You might remind our pastors that in helping to enlarge the *MISSIONS'* family they are strengthening an established Baptist institution. The magazine belongs to the denomination. It is not run for profit, but for the spread of Christ's Kingdom. We can't afford the expensive circulation campaigns of publications that have the profit motive, but must depend on cooperation in this as in all other branches of our denominational work. Baptist pastors will understand, and I believe they will respond heartily and effectively."

It was time for Dr. Bowler to go, and hoisting that much-traveled grip he started for the train that was to take him across the continent to that great meeting of Baptist youth which he makes it a point to attend every year.

# Elihu and Amy Norton Go to Cleveland

*Their first Northern Baptist Convention—Delegates from Plympton Church—Four in a Ford—Lessons in Leadership*

BY HOWARD B. GROSE

## I

IN WHICH SEVERAL THINGS HAPPEN AND FOUR DELEGATES ARE APPOINTED TO REPRESENT THE PLYMPTON BAPTIST CHURCH

ELIHU NORTON soon discovered that if he was to be leader of the Laymen's Council in his church and association he must learn a good deal more about the denomination and get in touch with its movements and leaders. When a letter from headquarters told him of the special effort to get two thousand laymen at Cleveland for the annual meeting of the National Council, he decided that he would be one. He had no sooner announced that at home than he learned that Amy would unquestionably be delegate No. 2. Then he recalled a suggestion in *MISSIONS* that it would be the best kind of investment for churches to send their pastors to the Convention. By personal persuasion and the aid of the Laymen's Council a purse was soon made up, and for the first time in its seventy years' history Plympton Baptist Church was to send its pastor, all expenses paid, to the denominational anniversaries. That made three. Whereupon Amy said it did not seem fair to leave the altogether better half of the pastoral team out in that way, and boldly proposed that Elihu drive the four of them to Cleveland in his new Ford, of which he was boastfully proud. The saving in car-fare on three would let the fourth in as a slight extra, which she hinted Elihu should be glad to assume for the glory he was getting out of his chairmanship of the Council. It was settled that way, to the astonished joy of the pastor and his wife.

Thereupon Elihu studied the provisional program in *MISSIONS*, read up on Ohio and Cleveland Baptists, made hotel reservations, and definitely planned the motor trip for two days. At the church meeting, when it was proposed and unanimously voted that the pastor and wife and the Nortons be made delegates to Cleveland, there was not a little pride, a symptom of which appeared in the unctuous way in which the clerk drew out the words—"and they are hereby elected *our delegates* to the N-o-r-t-h-e-r-n B-a-p-t-i-s-t C-o-n-v-e-n-t-i-o-n!" And that kind of pride doesn't hurt.

So in a real sense the new Laymen's Council took the first step toward the making of a real missionary church in Plympton.

"Isn't it just grand!" said Elihu, as they bowled along the perfect highway between Ashtabula and Cleveland. "It just is!" seconded Amy. "It seems a beautiful dream!" exclaimed the pastor's wife. And the pastor jotted down in memory the outline of a sermon on "Getting Joy Through Giving Joy to Others—the Christ Way."

## II

IN WHICH FOUR IN A FORD ARRIVE AND HAVE A WONDERFUL WEEK OF MEETINGS

To get the most out of the Convention, which was a first experience for all of them, it was decided that each should have some definite purpose in attendance. The pastor was to take notes with view to make full report to the church. Elihu was to pay special attention to the laymen's interests and be prepared to report to the Laymen's Conference of the Bloomersville Association for which he had already sent out a call. Amy and the pastor's wife were to attend to the women's part in the program and get ideas and information that would keep their missionary meetings alive through the year. All were provided with notebooks and pencils, and the earnest look on their faces was good to see. The pastor said that in addition to the morning service when he would give his review, he wanted an evening service with reports from each of the other three delegates. This was agreed to and lent new zest to the note-taking. There is no question that the notebooks were characteristic and would make most interesting reading if they could be reproduced in *facsimile*.

Before separating at night comparison was made daily of general impressions. There was agreement at many points. All agreed, for example, on the inspiration of the singing of the grand hymns of the church, from the opening "All hail the power of Jesus' name" on—wonderful congregational singing led by a Cleveland pastor. Mighty volume of melody that fairly lifted the soul in praise to God. The inspiration, too, of a great audience, three or four thousand, which led Amy to remark that she had never been so close to so many Baptists before; while Elihu, recalling registration crush, rather ungallantly replied that he hoped he should not soon be again, all at once. The pastor said he got two sermons out of President Miller's address, and had

some idea of giving Dr. Barbour's keynote on "Witness-bearing" in full a little later. "But it ought to have the sincere personality in it!" said Amy. Whereupon the wives agreed that they had seen and heard two pretty fine Baptist men that morning, and Elihu said he had mentally booked Dr. Barbour for their first State Laymen's Council when they got that far.

The afternoon plain talk about the Home by Mrs. Eulette was underscored approvingly. They felt that the first day had been a good one, but wondered if they could endure six days of such a draft on the mental and physical energy. "Could stand those long sessions easier if the seats were three inches wider," said Elihu. "I suppose you mean *sit* them easier," commented Amy, while all smiled.

It is not the intention to enter into the Convention in detail, but it is certain that no other four delegates at Cleveland took a closer or livelier interest in the proceedings from day to day. They went from morning till night, divided up on the morning group meetings, so as to cover as many as possible; were on hand for the mission study classes and the prayer meetings; and hardly found time to eat between times; two or three days picnicking with sandwiches so as to spend the intermission in the Exhibit, which struck them with amazement at its size and the wide range of its display. "Why couldn't they give us a half day at least free to visit the Exhibit?" asked the pastor's wife; and the idea met with favor from all who heard it. Who knows but that it may reach a program committee some time?

### III

#### WHICH SHOWS WHAT THE RIGHT KIND OF CONVENTION GOING CAN DO FOR DELEGATES AND CHURCHES ALIKE

To sum it up in a paragraph: The Plympton quartette made much of the Convention; went to enjoy and therefore enjoyed; listened eagerly and intelligently; wrote pertinent comments; wore smiling faces and made many pleasant acquaintances, as pleasant people always do; and acted just as normal, unaffected, kind-hearted Christians should. They were charitable to all the speakers. They were delighted to hear so many leaders of whom they had known. They grew to expect with quickening of the spirit the noon meditations by the strangely moving young preacher, who, said Amy, seemed to her like one of the Old Testament prophets with a burning message. They thought the Saturday evening Pageant quite the most remarkable performance they had ever seen. They were deeply stirred by the Sunday afternoon service when the large company of young women and men dedicated their lives publicly to missionary service at home and in foreign fields.

Through all the sessions they were sympathetic

and receptive, not critical. And the result of this attitude and mood was that, when they were ready to start homeward on Tuesday morning, by way of Niagara Falls, they felt that they had gained great benefit, spiritually and denominationally, and would be able to do better work in the home church. "Which means, also," said Elihu, "in our village, in the Association, and—" "As far as our influence reaches," suggested the pastor, "and who can set that limit?" Incidentally, they made the long drive home without puncturing a tire.

To complete the Convention record, it may be said here that the Plympton Church had an eventful Sunday when the reports were made. In the morning the pastor seemed like one inspired. He had caught the denominational vision and the missionary enthusiasm at Cleveland, and came back bringing a new vigor as well as a new view. The people were moved as by the Pentecostal Spirit. Then, in the evening the program with the women speaking was a novelty, and they took their parts in a manner that evoked surprise and admiration. And it was left for Elihu to speak for the laymen and tell the credit that belonged to them for having made the trip possible. For the first time in its history Plympton Church had come into a vital and conscious contact with the national organization of the denomination to which it belonged. It had located itself on the Baptist map, to quote Elihu's expression. It had also made a new mark in the community, for the evening audience crowded the house, thanks to the unusual character of the proceedings and the personal invitations given by the laymen, who had quite taken to the new order that gave them a chance to actually do something. It is doubtful whether so many Plymptonites had ever before known so much about the Baptist denomination and its world wide missions.

Two men were made supremely happy and grateful at this outcome—the pastor and Elihu Norton. The pastor said he had not seen such interest in the church in years on the part of the men. It was a spiritual interest, moreover; and the young people had asked him if they couldn't have a summer school of missions, with Amy for the leader. She had been telling them what she had learned at Cleveland, and they wanted a World Wide Guild and house party right away. It proved that the pastor's wife and Amy together made a team that could carry anything through. Elihu had the satisfaction of seeing a group of laymen actually doing something and planning to do much more; and he was now in position to present the denominational affairs and the laymen's projects before the association conference as he could not have done it before his Cleveland experience.

How the Bloomersville Baptist Association Conference was held and the Laymen's Council of the Association organized with definite purpose and program—shall it not be told in the next chapter?



## New Foreign Missionaries

**M**ISSIONARY personnel is always interesting. At the Cleveland convention after having introduced the newly appointed foreign missionaries, Candidate Secretary Paul E. Alden of the Foreign Mission Society summarized some points of interest concerning the candidates. He said:

whose sister, Miss Mildred Cummings, is missionary supervisor for the West for the Woman's Home Mission Society.

### CHILDREN OF MINISTERS

"Four are children of Baptist ministers—namely: *Dr. J. E. Lenox*, whose father was the late Rev. Daniel M.



NEW MISSIONARIES APPOINTED BY THE AMERICAN BAPTIST FOREIGN MISSION SOCIETY AND THE WOMEN'S SOCIETY

*Standing (left to right): C. G. Vichert, P. C. Grigg, J. E. Lenox, Miss Ruth Bugbee, H. A. Sodergren, J. L. Raney, W. F. Topping, U. S. G. Sension, Mrs. Rounds, E. F. Rounds, G. B. Harris. Seated (left to right): Mrs. Vichert, Misses Linda Erickson, Signe Erickson, Ruth Dickey, Orma Melton, Katherine Muehl, Fern Rold, Mrs. Topping, Mrs. Sension, Misses Beatrice Pond, Eloise Whitwer, Mrs. G. W. Westcott, Ada Stearns, and Mrs. Harris.*

"From Northern Baptist Convention in Denver to Northern Baptist Convention in Cleveland 28 people have been appointed by the Foreign Board to fill 16 places.

"There are four doctors in the number, G. W. Westcott, R. E. Stannard, J. E. Lenox and P. C. Grigg.

### CHILDREN OF MISSIONARIES

"Of the total, three are the children of missionaries, *W. F. Topping*, son of Rev. and Mrs. Henry Topping, who spent thirty-two years in active service in Japan and now as retired missionaries are continuing to live in Japan. Mr. Topping's sister, Miss Helen Topping, was a missionary of the Woman's Society for one term in Japan. *Mrs. Evelyn Bickel Topping*, daughter of Captain and Mrs. Luke Bickel of the Gospel Ship of the Inland Sea, Japan, from 1898 to 1917. Mrs. Bickel now lives as a retired missionary in Japan. Mrs. Topping's grandfather, Dr. Phillip Bickel, was one of the pioneer Baptist missionaries in Germany. *Mrs. Jacob P. Klahsen*, daughter of Rev. and Mrs. A. H. Hubert, who have been missionaries in India since 1897.

"Two others have missionaries other than parents in their immediate families, namely, *F. G. Dickason*, whose sister and brother are missionaries under the Foreign Mission Society of the Presbyterian Church, U. S. A., at Baranquilla, Colombia. *Mrs. Erle F. Rounds*, whose aunt, Miss Louise Cummings, was a missionary in Japan for many years, and

*Lenox; Mrs. Margery Smith Stannard*, whose father was the late Rev. Milo Smith; *Rev. C. S. Vichert*, whose father is Rev. John F. Vichert, professor of Practical Theology in the Colgate-Rochester Divinity School; *Miss Constance Welch*, whose father is Rev. George R. Welch, in charge of the offices of the American Baptist Publication Society in Toronto. Miss Welch's grandfather, Rev. J. W. A. Stewart, was former Dean of Rochester Theological Seminary, and her great grandfather, Rev. Alexander Stewart, founded so many churches in the Province of Ontario that he came to be known as 'Father Stewart.'

### PREVIOUS MISSIONARY EXPERIENCE

"Eight of the twenty-eight have had previous missionary experience. *W. F. Topping*, as a contract teacher in the Mabie Memorial School; *Mrs. Topping*, as a missionary of the W. B. F. M. S. in Japan until her marriage; *Mrs. Agnes E. Raymond*, who with her husband served for two years in Burma and Bengal-Orissa; *Mr. Dickason*, who has had three years' service as teacher of English at Gordon College, Rawalpindi, India; *U. S. Grant Sension*, who had five years of missionary service under the Christian Missionary Alliance at Kwangsi Province in China; *Mrs. Sension*, one year's service in Kwangsi Province; *Mr. and Mrs. W. D. Varney*, six years' service on the faculty of Benedict College at Columbia, S. C., under the A. B. H. M. S.



## The Laymen's Round Table

### The Laymen in Council at Cleveland

WITH the laymen and pastors who attended all the sessions of the Northern Baptist Convention meeting at Cleveland, interest began with the first session on May 28, and continued through until the close of the evening session on June 2. No figures are available giving the exact number of men in attendance, but denominational leaders are certain that there was a larger number than ever attended a Northern Baptist Convention before. Many of the men came as delegates, with an additional number enrolling as visitors.

As part of the regular Convention program, providing for simultaneous prayer meetings and group conferences, the men came together on four mornings of the Convention, first for thirty minutes of prayer, then remaining for a forty-five minute conference on men's work. The prayer meetings were led by W. C. Coleman, Dr. George Earl, J. M. Coon, and Edwin Phelps. These were very helpful and were a fitting preparation for the activities that followed.

The conferences were led by A. F. Williams, J. C. Timberlake, C. C. Tillinghast, and James L. Bethune. The questions discussed were "Enlisting of Non-Participating Members," "Teaching the Christian use of Possessions," "Recruiting Men for Christ," "Adult Christian Education," and "Work for Boys and Youth." Here the men faced honestly and frankly their opportunities and responsibilities as Christian men. At these conferences the room was taxed to its capacity each day, and the interest in the discussions was keen.

The high spot of the men's program was the annual meeting of the National Council of Northern Baptist Laymen, held at the Euclid Avenue Church on the afternoon of May 30. In response to the suggestion that had been broadcast that men spend the week-end in Cleveland, many laymen arrived in time for the sessions of Friday, Saturday and Sunday. In spite of a number of other alluring attractions, including a ball game and the boat ride, there were between 375 and 400 men at this meeting. Sixty percent were laymen, forty percent pastors. The program included a brief review of the work of the past year by Chairman Coleman, and reports from a number of state councils. All were enthusiastic in their support of the men's plan which has been in use during the past year, and the reports from the states showed progress in the development of the work. In thirty-one convention areas there are now either permanent or acting chairmen of men's work. Twenty-one of these filed written reports with the National Council, covering their activities of the year, and others made verbal reports.

Several important actions were taken at the annual meeting, the first being a unanimous vote changing the name from National Council of Northern Baptist Laymen to National Council of Northern Baptist Men. Pastors and laymen, as one group, will now promote the men's work. It

was agreed, however, that officers of Men's Councils in states, associations or local churches should be men not actively serving churches as pastors. Special emphasis was placed upon task No. 3, "Christian Use of Possessions," by the adoption of a recommendation providing for the appointment of a committee to enlist men in the local churches in the support of the financial programs of their churches, and in encouraging "over and above contributions to the unified budget."

Responding to the urgent and unanimous request of the men, Mr. Coleman consented to serve for another year as chairman of the Council. The election of officers resulted as follows:

Chairman—W. C. Coleman, Kansas.

Vice-Chairmen—Geo. Earl, Minnesota; Geo. S. Chessum, Northern California; R. B. Elrod, Nebraska; A. F. Williams, Illinois; R. C. Hassrick, Pennsylvania.

Recording Secretary—Herman D. Sorg, New Jersey.

Corresponding Secretary—L. T. Randolph, New York.

Treasurer—A. E. Seibert, New York.

William Travers Jerome, Jr., was reappointed as chairman of the finance committee.

Following the annual meeting a Fellowship Dinner was held at the Allerton Hotel, in which more than 400 participated. Corwin S. Shank presided as toastmaster. Those who spoke included Dr. W. J. McLoughlin, President of the Southern Baptist Convention, Dr. Weeks, President of Bacone Indian College, and Mr. J. C. Penney, chain-store owner, philanthropist and religious leader, who gave the principal address, applying the Golden Rule practically to business. The Bacone College Glee Club, consisting of twenty-one young Indians, most of them full-blooded, delighted the group with several musical numbers. The accompanist was Mrs. B. D. Weeks, wife of President Weeks, and their leader was her brother, Mr. Berger.

The men's Bible class, held in the auditorium on Sunday morning and led by Mr. Theodore Sorg of New Jersey, was a real inspiration to the large group of men that attended. On Saturday morning the attention of the Convention was called to the men's work through the reading by Mr. Coleman of the annual report of the National Council, giving a resumé of the work for the year. This was the first time that the laymen had been recognized on the official program as an organization of the denomination.

Some have said that if all the comments following the Cleveland gathering were condensed into one brief paragraph it would read as follows:

"Northern Baptist men have a program which has been tested and found successful. They are enthusiastic over it and determined to extend its scope. They are convinced that men are responding to the challenge for service as never before. The past year has been one of remarkable progress and the outlook for the future is most favorable."



## Personal and Impersonal

◀MISSIONS congratulates Denison University on having made a happy and perspicacious selection in conferring the honorary degree of Doctor of Divinity upon our good friend, Rev. Charles S. Detweiler, who looks after the religious interests of Latin America as these fall within the province of the Home Mission Society. Making him Dr. Detweiler will not add to his dignity or reputation, but it will save him the embarrassment of being commonly introduced by a title which he does not possess, a frequent experience of public speakers.

◀The Sanctum has had a rare experience since Cleveland. That was the visit paid by the group of outgoing missionaries of the Foreign Society, under the guidance of Candidate Secretary Paul Alden. Not often can the Editor hope to have his desk surrounded by such an inspiring company of young men and women who have surrendered their lives to the Master for a supreme purpose. He could assure them that MISSIONS gave them godspeed and would follow them with interest as they went out to far and new fields. And incidentally regard them as potential item-makers. Their names are given on page 496.

◀MISSIONS does not often have the opportunity to offer such sincere felicitations and congratulations as it now does to the Hon. Grant M. and Mrs. Hudson, whose marriage was celebrated on Saturday, June 28. This marriage happily unites two of the most faithful and active supporters of not only our missionary causes but of all our denominational enterprises. Mr. Hudson was one of the most ardent and influential advocates of prohibition. He was state superintendent of the Michigan Baptist Convention, when because of his temperance record added to his high character as a citizen, he was chosen by the people of his district to represent them in Congress, where he has been outspoken for temperance, law observance, and all good measures, and has won a position of recognized leadership. Mrs. Bloomer, the bride, has been treasurer of the Woman's American Baptist Home Mission Society for some years past, and one of the most efficient treasurers it has had, besides being an able speaker and accomplished representative on the denominational mission teams. It would be impossible to think of them as ceasing to be interested in the great Christian causes to which they have given so much of their lives. We voice the sentiment of an unusual circle of friends when we wish them the realization of their happiest anticipations in years to come.

◀A sanctum visitor whose calls are much too far between is President Leonard W. Riley of Linfield College in Oregon. He is one of the institution builders in the Northwest. The editor remembers that way back in 1906 he thought it was a mistake when Dr. Riley laid down his position as state superintendent of missions, where he was doing a large work and one greatly needed, to take up the presidency of a small and struggling college whose future was problematical. But he has long since seen that the mistake was in his judgment, not in the man who followed what he believed were plainly the divine leadings. Holding steadfastly to his convictions regarding a Christian college, President Riley has been the animating spirit in the development

of a school that has furnished competent Christian workers in the ministry and other professions and all lines of right endeavor. It was a pleasure to welcome him to MISSIONS' new and sightly home and to recall the days of a commencement visit to McMinnville, when the buildings were fewer but the welcome unforgettable. Incidentally, if you wish to know what the difference should be between a state school and a Christian college, ask Dr. Riley. He not only knows but he has demonstrated it.

◀The field secretary and evangelist of the Publication Society, Dr. Samuel G. Neil, has been awarded the Society first prize for the best book on evangelism; and with the \$500 prize money he has gone on a tour of our missions in the West Indies. By the way, the book was worthy of the award. Dr. Neil has a way of tossing off honors with a smile, but when it comes to taking prizes he is Scotch.

◀We had a gratifying call the other day from Dr. W. A. Stanton, of Kurnool, who has had nearly forty years of missionary experience in South India. He is thoroughly conversant with conditions in India, political and religious, knows Mahatma Gandhi and the opinions of the other leaders as well. He has promised to give MISSIONS a comprehensive review of the causes leading to the present impasse, the meaning of the non-violence movement and the salt defiance, the nature of the Simon's Commission report, and the probable results, so far as can now be seen. Our readers will greatly appreciate a review of Indian affairs by one who is both informed and impartial. Dr. Stanton is one of the missionaries whose personality counts large.

◀Here are two passages from President Miller's address at Cleveland which furnish food for reading and meditation. A right view means much:

Likewise is it folly to rest our case for world peace on a peace pact or a conference solely. While these forces may be powerful curatives, let us look to the germs of war and eradicate them. Our own Congressman Hudson has introduced a bill at Washington looking to the control of moving picture production. No more provoking cause of international misunderstanding and ill feeling ever existed than American moving pictures and American novels, which represent to other countries an America far different than the real America that you and I love to contemplate.

Our young people are finer, more capable, better equipped than any similar group anywhere in the history of the world. They see how easy it is to "get by" in America, as they put it. And they laugh at the world for being so easy on them. Where is the ambition that will challenge them to the superhuman efforts of which they are capable? Certainly it does not lie in the gratification of their own animal desires. In the face of such an array of forces and many others organized against Christianity today we cannot afford to present a front divided by petty quibblings and misunderstandings; but frankly recognizing our differences, let all who name the name of Christ set their hearts and their hands to bringing in the kingdom of Christ on earth.



## Around the Conference Table

### Early Morning Prayer

#### ANNOUNCEMENT

*At its last meeting the Committee of Conference of the Woman's American Baptist Foreign and Home Mission Societies appointed Mrs. Howard Wayne Smith prayer leader in our denominational woman's work. Each month this year Mrs. Smith will prepare the topic, Early Morning Prayer.*

Draw nigh to God and He will draw nigh to you. James 4:8.

This text, like a sign on the highway, points to the place of prayer. It stresses the importance of the *Prayer of Meditation* wherein God is found.

As the traveler finds a shaded lane through the woods, leading from the haunts of men to the deep silence of nature, so prayer in the spirit of meditation leads the Christian from the perplexities and complexities of life, to the quiet place where God meets him.

Such prayer demands concentration. The mind must leave its concern for worldly things and all the daily trappings of life behind, and move on in steady purpose to the one goal, God. In this persistent endeavor the heart must help, busying itself with the things above and not with things on the earth.

At last, in the quiet hour these two servants—heart and mind—bring the soul to the end of its quest. For all the time He has been moving down the hillside to meet the devotee coming through the lane of prayer to find Him.

The early morning is the time for this quest. Then the fresh dew is on the grass and the heart is not yet weary with the labor of the day. After such meditation in His presence the trysting place is left with freshened vigor, cleared sight, and cleansed soul ready to make sure that the whole world of men shall hear of the Christ Who opens the road to the heart and soul.

### Birthdays

Birthdays are real events in one's life. As a child we count the days until the next birthday comes, because it means a party, with ice-cream! In youth each birthday brings one nearer to the time of self-independence and to the greatly

desired privilege of attack on some of the unsolved world problems. As years go by Christian old age faces each birthday with a calm but joyous spirit, knowing that soon earthly birthdays will cease and that heavenly birthdays will be spent in the presence of the Christ and with loved ones gone before. We who help celebrate these birthdays with the children, the youth, and old age, bring our gifts with heartfelt love, and pledge our continued love and loyalty throughout the coming year.

December 25th is a date dear to the heart of every Christian. It is a date that never grows old. On that day the Christian world celebrates a birthday of One Who gathers unto Himself all the joys of childhood, all the anticipations of youth and all the expectations of old age, and makes them real. There never was another such birthday, filled with such promise for a world of human folks.

Each year a larger group of people celebrate the coming of Christ into this world, because more people have learned of the Event from missionaries who have been sent to tell them about it. As they join the throng of believers, they share the Good News with others and so it should be—until the time shall come when every man, woman and child shall be able to sing praises to God and to offer their gifts to the Saviour of mankind, Who said, "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."

An earnest follower of Christ will remember Him with a worth-while gift on His Birthday. The gift He wants most is the souls of all mankind. What are you willing to do this year to help bring the knowledge of Christ and His love to those who do not know the story?

A special Christmas offering paid through your church treasury to our denominational missionary work will help Him realize His desire. The regular weekly contributions help to make Him known, but an extra love gift at Christmas time will increase the possibility of making Him known to a larger number of people.

The special Christmas offering is solicited from every man, woman and child in the membership of the church

and its affiliated organizations. It counts on the church quota, if desired, and is paid through the church missionary treasury to the State Convention office. What will you as an individual Christian do with Christ on His Birthday?

### Civics

The National Civics Committee of the Woman's Home and Foreign Societies calls attention to the importance of emphasizing law enforcement as it relates particularly to the Eighteenth Amendment, or Prohibition, as it is commonly called. The Committee is aware of the fact that many of the women in the churches are puzzled by the wet propaganda, not only in the press but in the magazines as well. It is important that the women in the churches be informed on both sides of this vital question in order that they may counteract in all possible ways the propaganda in favor of the repeal of the Eighteenth Amendment. This is most important in view of the elections this fall.

A copy of the record of the Hearing of the Woman's National Committee for Law Enforcement before the Judiciary Committee of the House of Representatives, Washington, D. C., March 12, 1930, can be secured from the Woman's National Law Enforcement Committee, 919 Metropolitan Building, Boston, Mass. This is a valuable document and the price of the pamphlet is only five cents.

☆☆☆

### The Telling Tale

It was a barometer, so they said. By it the prevailing spiritual condition of the church life could be estimated. At the close of each month, when the onetwelfth of the missionary quota was paid in full, joy was written on the faces of all who had participated in the achievement. Even the prayers offered took on a new earnestness because there was the consciousness of having done God's will in the constant sharing of His salvation with mankind the world over.

October 31st marks the close of the first six months of the denominational year. Will the spiritual experiences of your church be demonstrated by the response it makes to the need of the sick world? Regular, every-day support of our missionary enterprise is needed. The way the need is met will reveal the spiritual depth of the experiences of the individual Christian and of the church.



## HELPING HAND

### Chinese Girls Give Up Vacations

Reports of conditions at Kaying grew more encouraging, but as travel just before Chinese New Year is never any too safe, it was thought best for us all to wait until that season had passed before returning to our station. The Government had decreed that only the international date should be observed, but in the interior the old festival season goes on as merrily as ever, and this year schools were to be closed from January 10th to February 17th. On Monday, January 6th, I received a letter from our principal, Miss Stella Vong, saying that our High School girls were so anxious to make up the work they had missed during our absence that they were willing to give up four weeks of their winter vacation. I was delighted with their spirit and felt that I should go up at once. I was too happy for words at the thought of ending my exile, and Mother wanted to go too, but we persuaded her to wait. So many people moved away after the disturbances in October that our attendance was reduced to one-half the former number, but our teachers had stood by and carried on most faithfully. — *Louise Campbell, Kaying, S. China.*

### An Interesting Karen Family

One of the outstanding leaders of Burma is Thra Toe Khut, who was for years the headmaster of the Maubin School and when Mr. Chaney left Maubin took over the responsibility of that field. He is known all over Burma as an active leader in young people's work, especially in promoting summer assemblies for Christian leaders. He has been recognized by the government as well, for he was one of the early members of the Legislative Council for Burma.

But even more interesting than Thra Toe Khut is his wife Bernice. Although she is the mother of ten children, she is an active leader in the Woman's Society of the Maubin Church and carries on her husband's business while he is away. She speaks English fluently and a visitor would be interested to see that she reads American magazines. The oldest daughter has just

graduated from Kemendine and the oldest son from the government high school in Maubin.

The Toe Khut family has started a custom, new in many Burman churches, of sitting together during the service. While the men sit on one side and the women on the other, the Toe Khuts—father, mother and ten boys and girls—sit together in one pew.



SIX MEMBERS OF THRA TOE KHUT'S  
HAPPY FAMILY

### A Talk by the Roadside

Yesterday as we were on our way home from our calls we came up with two Manipuri women. I did not recognize them as such, but Sumi did, and she also recognized them as being from the particular village where Christian teaching had been spurned more than once. She was therefore rather inclined to say nothing of our message. One of them especially seemed inclined to talk, asking what we had, where we had been, etc. When I saw that she was ready to listen, words came to me to speak and I started in. I can explain my ability to speak to her at that time only in one way, and that is that the Holy Spirit was using me, for by the time we reached the place where our ways parted I had been able to explain to her the whole wonderful story. She was not

ready to invite us to her village, but I told her that if their people were willing or wanted to hear they could call us. I am praying that some way the hearts of those people may be softened. Sunday as we were returning from the home where we go each Sunday to teach we were giving out tracts along the way and as we passed a fairly good house we noticed a number of young men chatting. Sumi went to them, handing them a tract and asked if they would read it. One of them stepped forward with a salaam, took the tract and when he saw that it was in Assamese asked if we had any in English. He seemed really interested and as I had nothing in English with me he asked if I would bring some to the church and he would meet me there, as he lives near by. I told him to come to church the next Sunday morning. He seemed surprised that any but Christians were allowed, but seemed to be very glad to hear that anyone could come. When I said "Who-so-ever" he said, "Yes, that is God's way."

For the most part people seem very anxious to hear. Vendors on the street corners, Indian ladies and gentlemen in their homes, young girls and boys sit in rapt attention; little children are learning to tell of His wonderful love in song and in Scripture verses. I hope that there may be nothing to prevent the gospel being carried and the people from opening their hearts to receive the message. — *Millie M. Marvin, Gauhati, Assam.*

### Curtains Are a Curiosity

The girls know so little of beauty that I often feel it is not at all fair that we have so much and they so little. I determined to give them a little in their dormitory. While quite fine, according to their estimation, it is very barren. On the ground floor there is one large room with a fireplace where they can build a fire on cold evenings. It is a bright, airy room, but furnished only with tables and benches. I asked the girls if they would like me to make it look like a room in our houses. Some of them were quite enthusiastic, but others were skeptical. They said "Oh, Mama, if you put nice things up the girls will destroy them for sure." I wanted to try, so I made little cretonne curtains for the windows and mounted pictures for the walls. The industrial school has promised to paint the ceiling and fireplace and make other improvements. About a week ago I put up the curtains and the pictures and the girls were quite



pleased and so far have taken very good care of them. The other day one of the girls came in while I was there, and evidently had not seen them before. She expressed great surprise. She said, "Did you do it, Mama?" When I told her I had she said, "Oh, thank you, thank you, very much!" I feel quite gratified in their taste for art. I mounted some of the Perry pictures of the Life of Christ and also some colored, brighter pictures and I supposed in their love for color they would prefer the latter. When I asked them which I should put up first they chose the former.—*Helen M. Raff, Vanga, Africa.*

### The Money Merchant

This month I was very glad to come out on the veranda of the bungalow to see a merchant waiting to give me money for a cheque. As I finished writing the cheque and counting the money, school closed and the children marched into the hall for their closing prayers, I supposed that the merchant would make his departure, for I do not converse during that time. I was pleasantly surprised to see that he remained and listened quietly while they sang their song. Then I supposed he would go, but he did not. During the prayer he remained perfectly quiet and bowed his head to the end. As the children marched out he looked at me with a triumphant smile on his face and said it was "manche budie," meaning this is a good school. I asked him if he liked children and he said that he loved them. He has three of his own, a little girl and two little boys. He smiled and agreed to bring them to see me some day.

This man has been coming to our compound for a long time and has been interested in looking around and has asked questions about the school from time to time. This is the first time that he has stayed during a prayer-time. We rejoice when there is any interest like this shown, for we believe that our work is progressing and we do know that our God does hear and answer our prayers. Will you not join me in praying that this man may not only listen to the prayers of the little children at one time, but may come often and that we may be led to show him the only True Way there is—the Way to Jesus Christ?—*Fannie G. Holman, Nellore, S. India.*

### In Memoriam

One of the reasons for the success of the Baptist work in the Philippines was the life of Miss Anna V. Johnson, who

gave 27 years of service there. When she sailed in 1903 Protestant missions were but a few years old in the Islands; when she left her task on May 7, 1930, thousands of Filipino men and women and children mourned her going. So devoted were her friends of the villages that when Miss Johnson was physically unable to visit their far away homes, they begged to be allowed to carry her there. Just a few months before her death she wrote to friends at home: "Many of the country church people have been here and begged me to go up to visit them again. They say, 'You will not need to walk one step, for we will carry you.' Some day, perhaps, I'll be able to visit them again. My long tramps of days and weeks among the country villages and towns seem to be past. It is a trial that I cannot do it, but younger feet than mine will have to do it now."

Miss Johnson was born in Karlstad, Sweden, on June 29, 1869, and was educated in the public schools there. She carried the spirit of her alma mater, the Baptist Missionary Training School in Chicago, to the Philippines where she started the Bible and Kindergarten Training School. Through her beautiful life hundreds of people have been brought to Christ.

Not only her friends in the Swedish Baptist Church of Englewood, Ill., but friends and acquaintances all over the country, join with the people of the Philippines in the joy of having known Miss Anna V. Johnson.



MISS ANNA V. JOHNSON

### Rubs for Cures

One day the people of our village came and told me of a patient who had been brought in, and who was very sick. I went to look after him, and tried to give him treatments, but it did not give him any relief, and in a short time he was past all our help. I found by questioning the relatives that he had taken some native medicine that they make from the sap of a tree. We have had many such cases, and we have been able to save only a few. Lately there have been many babies who have died in this way. Often the people who come do not want to drink medicine; they want to be rubbed over the place where their trouble is. They say, "Kuiti mu kuiti," which is, rub for to rub. We do a lot of rubbing, but sometimes it is not necessary, and many of them have a superstitious faith in this rubbing. We tell them that they must trust in the Lord to help them get well. One day when the patients were especially anxious to be rubbed, one of the infirmiers said, "Why don't you take the medicine we give you and trust that the doctor knows what is best? The next time you get hungry and ask for food, we'll tell you to rub something on the outside, and see if that will satisfy you." This seemed to quiet them at least for that morning. Some of the patients, mostly the teachers or their families, are very grateful for the care they get, and show their appreciation in different ways. One teacher, whose wife was here for six weeks, sent me two fine chickens and a note of thanks. The note was beautifully printed in his own hand.—*Alice O. Jorgenson, Vanga, Africa.*

### Visiting a Tea Factory

Missionary P. S. Curtis, Jr., recently visited a tea factory in India. He describes what he saw there. "The tea is picked by coolie women and brought in from the fields in trucks. It is placed to dry on canvas frames, where it remains from fourteen to eighteen hours. From these frames it goes to a machine where the leaves are twisted, then fermented in a damp room four hours. Another machine cuts it up into fine pieces, after which it is heated in a large oven at two hundred degrees Centigrade. The total loss of weight in the process is seventy-five per cent. It is boxed by a machine which shakes the tea down well. The test of good tea is that it should crunch and spring back when squeezed in the hand."





## TIDINGS

### A Shrine in Cuba

In April I had the privilege of attending the Baptist Convention of Eastern Cuba, held this year in Manzanillo. On my way I stopped off for a couple of days in Cristo. While there I went with one of the Cristo teachers to El Cobre, a small town near Santiago where the shrine of La Virgen de la Caridad is located. It is claimed that this virgin appeared to three fishermen in Nipe Bay many years ago. Of the three men, one was white, one black and one red, thus representing the people of Cuba. The men took her to a house near the bay where she stayed for a short time, but very soon disappeared, during a hard shower, in an orange tree at El Cobre, where a shrine was built for her. A few years ago a new church was built for her shrine costing \$200,000, of which ex-President Zayas gave \$50,000.

While we were there a woman came in with a boy of thirteen or fourteen years. She was dressed in the garb of promise or vows and the boy wore over his coat another sleeveless coat of the same material as the mother's dress. When he removed his hat we saw that he had a braid of hair five or six inches long growing out from the crown of his head. At the entrance to the church the mother paid several bills, then the two went up the stairs to the place where the image stands in a glass case. There after kneeling and murmuring a prayer, the mother took out her scissors and cut off the braid, laying it before the virgin, together with three tiny silver images and two long candles. We were told that no doubt she had promised to do this if the boy be restored to health. There are many, oh so many in Cuba who believe that "La Virgen de la Caridad" has power to perform miracles, so they make vows, as did this woman, to do certain things if their prayers are answered.—Elizabeth M. Allport, Guantanamo, Cuba.

### Porto Rican Live Wire Missionaries

The young people of Rio Piedras, Porto Rico, are developing a program of home mission work which may well serve as an inspiration to the older churches in the States. A goal of 500

was set for the Sunday school on Easter Sunday and everyone was made happy when the actual record of attendance reached 642. A letter from Miss Alice L. Ryder brings the following interesting account of the work:

"The Intermediates are organizing a Sunday school to be held on Sunday afternoon in the front yard of one of the girls' homes. The first Sunday there were 33 present and last Sunday 54. One of the young people teaches the adults and three intermediate girls divide the group of children. This is one of the most effective ways of evangelizing the communities where our church members live; their missionary work begins at home, the most difficult place to serve. At present there are 11 Sunday schools functioning under the supervision of the young people's organization. Only one is held in a building especially prepared for it, and this building is a substitute for the shelter house of palms which was wrecked by the hurricane. At present this is a practice field for the Training School girls. The Christian Endeavor organized the work, but because



MISS CARMEN IRIZARRY, A RECENT GRADUATE FROM THE BAPTIST MISSIONARY TRAINING SCHOOL IN PORTO RICO

of the distance to the field and its prospects, the Training School girls have always cooperated and are now entirely responsible for it. The Endeavorers, however, keep their interest in this field, and at their last business session planned to pay for the installation of electric lights so that evening meetings may be held. One of the candidates of the church has volunteered to do the work gratis. We rejoice because our pastor completes his seminary course this spring and will soon be ordained. He will then be able to devote even more time to the work. We want to grow, but we are cramped for room; on Sundays you can see classes in every available corner of the back yard, even one class of girls with their umbrellas open."

### Christian Work in a Western Coal Camp

Miss Ruth P. Hughes in the following paragraphs reveals the urgent need of a Christian Center at Rock Springs, Wyoming. This is a town of less than 10,000 people representing 53 language groups and 47 nationalities.

"It has been possible for us to organize a Bible class for the children of Sweetwater coal camp, a camp of about 300 people, situated seven miles from Rock Springs. There has never been a church there nor has there been a Sunday school or religious instruction of any kind in that camp for over ten years. We meet in the school building once a week after school and we have found the children, 46 of them, hungry for the stories of Jesus and His love. They are the most enthusiastic, interested and attentive group of children I ever taught. Recently when asked how many had Bibles of their own, one girl raised her hand, three others said they had Bibles in their homes. One would hardly believe that only four families of that number had Bibles. We feel that this camp offers a challenging opportunity for presenting the gospel, and it is only one of many such coal camps around Rock Springs.

"Since last October we have had 74 additions to the church in Rock Springs, 46 of them by baptism. We have held no special meetings, nor have people been unduly urged, but through the personal work and prayers of the members and their earnest desire to win their own families, friends and neighbors, these have come into the church. In order that we may adequately minister to the needs of the people of this community we especially wish a Christian Center

located here. That is our prayer and one of our goals. It would be possible to accomplish so much more with a building centrally located, and equipped to minister to the young and old of the vicinity."

### News from Hopiland

The missionaries at Toreva, Arizona, are using the stereopticon and music as two avenues of approach to the Indian people. Mrs. McGowen writes: "Last week I took the little organ to the sewing class at Chimopovi. Robert, one of our finest Christians, went with me. In the afternoon we brought the organ into the room and began to sing some of the old hymns that I was sure they all knew. They were somewhat reluctant at first, but before we stopped every one of the seventeen women had sung or tried to sing with us. Chimopovi is a very antagonistic village, but we are hoping to

win the people through this medium, if no other. We find them very responsive in smaller groups. After our song service Robert read a chapter from the gospels which have been translated into their language. Our Christians will all testify that the Word is much clearer to them in their own language.

"How the people enjoy the stereopticon lectures. One night we had almost 75 people down from the mesa to see them. On such occasions we have the children sing some of their choruses and in the lectures we try to give a definite message from the Scripture.

"It was with regret that we gave up two of our fine Christian boys a few weeks ago. Wesley Poneoma, the Sunday school superintendent, and Gibson McLean left us to go to the sanatorium at Laguna, N. M. We are praying that they may soon be restored to full health and return to us. Our people need your

prayers that they may be strengthened and that they may realize that if they make an open confession of their belief others will follow quickly."

### Indian Mission, Fallon, Nevada

One hundred Indians came to our Easter service. It was splendid to hear the choir of 25 young men and women give the Easter message in song. Our church quota of \$100 for the year was raised. In addition the Indians without the help of the missionaries gave \$15.00 for new song books. We hope this will encourage them to do other things for their church.

Last week the Indians gave a party for Miss Fewel and me because we are leaving. I wish you could have seen the cakes and sandwiches they brought and they were good, too. It made us very happy for them to show their love in this way.—Helen Gibson.



THE YOUNG WOMEN'S AND THE YOUNG MEN'S SUNDAY SCHOOL CLASSES OF THE YAUCO BAPTIST CHURCH IN YAUCO, PORTO RICO





## THE FAR LANDS

### Evangelistic Advances in Assam

The evangelistic report of the work carried on in Manipur State during the past year is received from Dr. G. G. Crozier and reads, in part: The north-east and northwest show moderate growth during the year. There has been, however, an unusual development in the Sadar area. On the first of March, 1928, there were but four village schools in that area, now there are fourteen. There were between five and six hundred church members, now there are over a thousand. The Anal section has seven active Christian schools, one of these having been established as a result of the life of one school girl. In February Porom Sing, the superintending pastor, visited the village where the school was in session. Two men lay in ambush for him and would have killed him. In the village a large and angry crowd surrounded him but the Christians encircled them and no violence was done. In October of this year Porom Sing baptized fifty-four there. School and evangelistic work are now being established among the Kukis south of the Anals also with a teacher-pastor and two evangelists. The work started in the north end of the state by the Tangkuls just over a year ago has now become established with an organized church of 33 members. After being closed for nine years work has been reopened in a Kuki village about six miles north of Kangpokpi and some are asking for baptism. Many villages are asking for teachers but none are now available. In many cases the school boys and girls and others go out to visit in these villages.

### Men Must Be Loved, Not Argued, Into the Kingdom

To Mutha, a village of Burmese Buddhist homes, went an earnest and consecrated Gospel Team early this spring. We are more than ever convinced that men are *not argued* into the Kingdom of Christ, but rather must they be *loved* into it. It was interesting to listen to the headmaster of the Buddhist vernacular school there as he named over all the missionaries and Burmese preachers he had out-argued. He was,

therefore, greatly disappointed when none of us would argue with him, even though one of our team, he admitted, knew more Buddhism than he. All of us *insisted upon sticking to our testimony*, emphasizing how Christ had really saved us from the defeat of sin and fear of death and brought us peace and joy. In explaining the absolute standards of Jesus we secured his admission that he was a sinner and helpless to escape his sins. The morning we left he came to us and thanked us for coming and invited us to come again. Among other things we have come to realize that our greatest problem in winning the Burmese to Christ is not with them but with ourselves. The greatest hindrance is un-Christianlike Christians! We need more of that divine love that will make us willing to be wholly spent.—Rev. V. W. Dyer, Burma.

### True Mission School Products

The real outstanding event of the year here at the Suifu hospital has been the coming of Dr. Chaung to join our staff in September. The responsibilities and duties connected with an institution like this are really too wearisome for one doctor to bear. Dr. Chaung is proving of special help and comfort. He is strictly a mission school product. Rev. Robert Wellwood, way off in our discarded station at Ningyuen, first took notice of this lad. Mrs. Chaung, who is also from that same field, was in Mrs.

Wellwood's school. Both of these young people responded to the friendship and personal interest of the Wellwoods and started out with ambitions to win suitable education to fit themselves for service for Christ and to aid in the salvation of their own country. Dr. Chaung finished his medical course at the Union University at Chengtu last summer. Mrs. Chaung finished her training as a religious worker in Nanking in 1926 and came back to do most acceptable work in the Kiating field. Last August these fine young Chinese people were married and came to the station that had to make such a sacrifice twenty years ago when it released the Wellwoods to go into Ningyuen. We all rejoice at this association with these helpers, indirect fruit of the labors of the friends we fain would have retained in Suifu.—C. E. Tompkins, M.D., Suifu, West China.

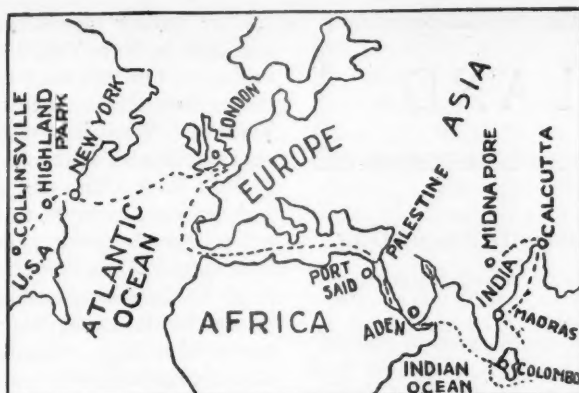
### A New Day for Girls in India

For the past three or four years there has been some demand on the part of a few Christian parents for the admission of their daughters into the lower forms of our American Baptist Mission High School. By being allowed to read here the girls do not have to leave their homes to attend our mission Girls' High School in Nellore. Upon the approval of the principal there these girls have been allowed to study here. We have 16 girls in the school at the present time. Besides those from the Christian community there are two or three Hindus. One is a Brahmin girl of fourteen, widowed at about eleven years of age. Contrary to the orthodox Hindu religious custom of having the head shaved, dressing in coarse white cloth, and being the household slave on ac-



REV. AND MRS. JOHN A. HOWARD OF BENGAL-ORISSA AND THEIR FAMILY





BEFORE RETURNING TO BENGAL-ORISSA, REV. JOHN A. HOWARD PREPARED A MAP FOR HIS FRIENDS WHICH INDICATED THE LONG JOURNEY BACK TO HIS FIELD. IT IS REPRODUCED HEREWITH

and reliability of some of the splendid Christian leaders and teachers who have stood at their posts during the darkest days and have sought to hold things together. Some things have blown out of place, it is true. Damage there has been, but the things of most importance remain and are very much alive. In the grave uncertainty of this present time we are ready to go back to work, ready for anything that the future may bring forth, "by faith"—waiting, working, hoping, praying for the sunshine of peace and righteousness which is somewhere ahead.—*Rev. George E. Whitman, Kaying, South China.*

### Death of Rev. George W. Lewis

The death of one of our South China missionaries, Rev. G. W. Lewis of Ungkung, occurred at Banning, California, on June 5, 1930. Mr. Lewis sailed from Hongkong in December, 1929, arrived in Los Angeles in January, 1930, and went directly to the sanitarium for treatment.

Mr. George W. Lewis was born in Ada, Ohio, on May 19, 1876. At the age of sixteen he was converted and baptized at Riley Creek, Ohio. He was graduated from Denison University in 1902 and from Rochester Theological Seminary in 1905. His appointment as a missionary of the American Baptist Foreign Mission Society came in 1905 and Mr. and Mrs. Lewis sailed for South China in October of that year.

Designated to Kityang for language study, Mr. and Mrs. Lewis spent their first year in China at that station. They were then transferred to Ungkung to do evangelistic station work. For nearly 25 years Mr. Lewis has been actively connected with the spreading of the gospel throughout that area. Village preaching, pastoral and personal work, besides the developing of field organizations, had taken much time and strength. The field evangelistic work of the South China Mission was his responsibility for a time.

From 1921-1926 Mr. Lewis's time was divided between the educational and evangelistic phases of the work. At the Swatow Christian Institute, as a teacher of English, he made many and far-reaching contacts. The pastoral oversight of a group of churches at this time proved a very worth-while work. Although much of the work has been curtailed and disturbed there in South China during the past few years the workers have found plenty to do. Much sympathy is felt for Mrs. Lewis and the surviving children.

count of widowhood, she wears her jewels, dresses well, is friendly with the Christian girls from the outcaste community, and reads—of all things most unusual—in a boys' school. India is indeed progressing!—*Rev. L. E. Rowland, Ongole, South India.*

### A Time of Change in China

We are in a time of great change. All over Szechuan city streets and country roads are being widened and improved. Bicycles, automobiles, and even flying machines are entering the province. Education is being more and more modernized. Even the style of dress is changing, so that instead of bound feet, long hair, and trousers, many young women have bobbed hair, short skirts and natural feet. Many temples are in a bad state of repair, while in others part or all of the idols have been torn down or removed to make place for schools, vegetable and meat markets, and factories. The incomes of many of the temples are being appropriated by schools or by military officials. Increasing numbers are losing faith in the gods and in the old superstitions, and many doubt whether or not there is any true god or any value in religion.

Meanwhile, the attitude of the people is growing more friendly. It may be a long while before the attitude is as friendly as we would like it, and there will probably be staged, occasionally, anti-Christian movements or agitations, but the spirit and attitude of the people has improved.

Things are not quite all that we would like them to be in the church either (which statement would probably apply in any part of the world), but on the part of many of the Chinese Christians there is an increased earnestness, with a willingness to assume re-

sponsibility. If the present evangelistic program can be kept going, enlarged, and increased, it is entirely possible to make large and gratifying progress during the next few years.

Surely this is a time when we need to do all that we can for the Chinese. Especially do the Chinese Christians and the missionaries need the prayers and support of the Christians at home that we all may stand firm, that we may make moral and spiritual progress, and that the church may do a much-needed service for China in this time of great need and change.—*David C. Graham.*

### Conditions in South China

The movement of troops, the deeds and threats of bandits, the blighting influence of a Red Army that swept over our territory killing and robbing in approved Bolshevistic style and scattering and frightening the people, the final driving away of the army by government soldiers with equally dire results, the heavy taxes and forced drafts upon the people and all business interests have left their marks upon the whole countryside. Throughout the year 1929 the general disruption of trade has left poverty, failure and debt as the major part of the economic story, and together with the final lack of safety of all roads of travel due to hill bandits the conditions do not look very favorable. All this makes the debit side of our report loom up like a big ship in the fog right athwart the course we are making to get away from the disaster and befogged mental condition out into the sunshine of hopeful things beyond.

Yet things have not been as bad as they might have been. A lot of things have happened to the work and the workers, but, as a whole, mention should be made again and again of the bravery



## THE HOME LAND

### How Silver Lake Italian Church Became Self-Supporting

*The story as told by the pastor, Rev. B. Pascale, at the Cleveland Convention*

Silver Lake is a section of Belleville, N. J. The Italian colony here is a part of a larger colony that includes Bloomfield, East Orange, and Newark with a population of 20,000 souls. The work was originally interdenominational; later it came under the direction of the First Baptist Church of Bloomfield. As the Italians came in and settled there, some of their children began to attend Sunday school. As the Italians came in, the few Americans moved out.

In 1910 our chapel burned down and the interest was at low ebb for four years. In 1914 work among the Italians was resumed and I was called to direct it. We received no members and our offering that year amounted to \$33.47. Last year we made an offering of \$3,300, and from no members in 1914 we have received 231 by baptism during the sixteen years. Our present membership is 188. At a special meeting on November 28, 1928, we declared that with the new year beginning 1929 we would go self-supporting. We wrote three letters—one to the mother church, the First Baptist Church of Bloomfield, one to the New Jersey Baptist Convention, and the third to the American Baptist Home Mission Society, requesting that these organizations withdraw their support, and use the funds for missionary work. We also pledged \$25 for the missionary program of the denomination.

Thus after fourteen years of missionary work, with no other paid leaders but myself, our church has become a self-supporting and contributing church. The Home Mission Society gave us a silver cup in recognition of this achievement.

During our first year of self-support we bought a playground in the rear of the church, which cost us \$4,000. Our church people fenced it, graded it and equipped it, and during two months of work under a paid director, 12,625 children attended it. Every evening at the close of the playground we gave stereopticon lectures with motion pictures, singing and preaching, and as many as 1,000 at each meeting gathered together.

During this second year of self-support we are planning to extend our work by building a large house with a gymnasium, bowling alleys, showers and trade school, in order to come in closer contact with every organized club—boys', girls', men's and women's—in the community. Is this a dream? No. We sealed a contract last Saturday, paying \$500 for the place on which we expect to build this new edifice. I have twenty-seven tradesmen among my church people who are willing to work in their spare time and in their days off, free of charge. *Money!* Of course we need money, and we need about \$25,000! How do we get it? We just ask for it. (This sally was greeted with laughter and applause.)

We have had some typical conversions. A young man came to church and when he started he gave up all bad habits—smoking, gambling, dancing. His mother recognized this change in the conduct of her son, but he was coming to a Protestant church and therefore he must leave it, or get out of the house. He came to me and told me the story. I told him to remain faithful to Jesus Christ, be good to his mother, bring the pay home, although he would be thrown out of the house, and God would bring even his mother and the rest of the family to Jesus Christ. He said it was impossible. Today twelve members of his family have been brought to the knowledge of Christ and are happy.

Take another case. A man came to me by night. It was about half-past eleven. We were just going to bed. He told me of a project of making money. He wanted to rent the basement of the church to place a still to make whiskey, offering \$5,000 rental, and later he would be able to pay much more. While the man was telling me about this project, my wife was upstairs listening to the conversation under a spell of fear. I talked to him about a better project, the salvation of his soul. The Holy Spirit was working upon him, he is today an officer of my church, and his entire family have come to Christ.

Take another typical conversion. An anarchist in New York City threatened to do damage with explosives as a protest against that famous case of Sacco-Vanzetti. When his mother found it out, she pleaded with him to move out of New York. He came to Silver Lake and became converted through a different power—the spiritual dynamite. He is an officer of my church today and his hands have constructed wonderful pieces of woodwork, among which is a carved communion table, with the words "In Remembrance of Me"; also an arch in front of the parsonage with the words, "God Is Love."

The late David G. Garrabrant was a great friend of mine and of our mission. He often spoke of the progress made by my people in self-support. I must say that my good wife has contributed much for the progress of the work, in using the parsonage as a social center through which many have found Christ.

I must thank the American Baptist Home Mission Society, the New Jersey State Convention, and the First Baptist Church of Bloomfield for having helped us, and we hope we will be able to make even greater contributions for the extension of the Kingdom of God.

(This was one of the most effective Home Mission addresses of the Convention, and Pastor Pascale made a strong impression both by his personality and the story he had to tell.—Ed.)

### State of Business and Religion in Latin America

BY C. S. DETWEILER, D.D.

A recent report issued by the Department of Commerce describes the business situation in Latin America at the close of the year as unsettled everywhere. Business in Mexico is marking time pending the activities of the new administration. The purchasing power of the people has been adversely affected by reduced production of corn, beans, barley and cotton. The great decline in the price of silver has accentuated the distress. Petroleum production shows a further decline, and government receipts from taxes have fallen off. In the West Indies there is extended business depression. A sharp fall in the coffee prices, which have dropped from 21¾ cents to less than 15 cents has especially hurt Haiti. The major factor in the Cuban situation is sugar and prices continue unsatisfactory, averaging \$1.89 in 1929 as com-



pared with \$2.48 in 1928. Railway earnings, which are considered an accurate gauge of business, were decidedly lower during the last quarter of the year. Tourist traffic ranks as Cuba's third source of revenue after sugar and tobacco, and there are reports of heavy cancellations of reservations as a result of the situation in the United States. In Porto Rico for a few months after the hurricane of September, 1928, the sums expended by the Red Cross and other relief agencies, as well as considerable reconstruction work, produced the appearance of unusual activity, but beginning late in February last conditions became progressively worse. All lines of business were affected; bankruptcies were numerous. There will probably be satisfactory crops of sugar and tobacco this winter, but the coffee crop which was the mainstay of the small farmer is ten per cent of normal with no immediate recovery in sight.

The more successful we have been in developing self-support for our schools and churches the more deeply we are affected by business depression. The Porto Rico and Cuba Missions are passing through severe trials. In former years when reductions in our budget were ordered, or when new expenses were required which the Home Mission Society could not assume, the Cuban and Porto Rican churches increased their offerings. Now they can scarcely maintain their former level of giving. This presents a serious problem to the secretary of the Department in providing for certain unescapable increased obligations for the new year beginning May 1.

There is more actual hunger in Porto Rico now than immediately after the

hurricane fifteen months ago. I did not see on the street any cases of actual starvation but rather evidences of undernourishment. According to Governor Roosevelt tuberculosis is fastening upon the children, who have no strength to resist it. The death rate from tuberculosis has more than doubled in Porto Rico in the last fifteen years and is now four times that of the United States. The crying need of Porto Rico is employment for its workers.

In their distress the people are turning to God in a way that taxes the equipment of our churches. The Sunday schools are overcrowded. Large candidate classes are the rule in most of our churches. In Caguas there is a weekly attendance of 150 and in Rio Piedras of 90 at such classes. There is opportunity in two towns of buying houses close to our churches, which will provide additional room for Sunday school and other activities. The money contributed for the reconstruction of our churches has been well expended. As far as possible larger and better churches were built, and they are already filled with worshipers.

Miss Helen R. Yost was compelled by illness to leave her work in Haiti in December temporarily.

#### The Missionary Exhibit in Cleveland

Great interest was displayed by the delegates in the Missionary Exhibit arranged by Dr. Harry S. Myers and the national and local committees under his direction in connection with the Northern Baptist Convention in Cleveland. The success of the Exhibit was due largely to the efficient corps of 120 Baptist women of Cleveland who served as

stewards in the booths. This was the first time that such extensive and organized assistance has been given, and much credit is due to Mrs. L. H. P. Bishop, who is on the secretarial staff of the First Baptist Church, of which Dr. Harold C. Phillips is pastor. In addition to the booths sponsored by the national societies and boards, the schools and the Laymen's Council, the local churches in Cleveland showed considerable ingenuity and enterprise in the construction of a large booth portraying denominational progress in the city. Models of churches were displayed and the character of work done in Sunday school and vacation Bible schools was portrayed by exhibits of handwork. The City of The Golden Rule arranged by Rev. J. Earle Edwards, pastor of Queens Baptist Church, Long Island, was another new and creditable feature of the exhibit. It was built by students in the Vacation Bible School conducted by this pastor and was a convincing demonstration of the project method in awakening a Christian community consciousness.

It has been estimated that 3,000 people viewed the exhibit. Inquiries concerning the exhibit that will be held in connection with the Kansas City meeting have already been received by the national committee on missionary exhibits, which is composed of the following members: H. S. Myers, chairman; William B. Lippard, Foreign Mission Society; Coe Hayne, Home Mission Society; William A. Hill, Board of Education; George L. White, Ministers and Missionaries Benefit Board; Miss Esther Wood, Woman's Foreign Mission Society; Miss Olive Russell, Woman's Home Mission Society; Miss Nellie Dunham, Publication Society.



A LONELY INDIAN RANCH IN NEVADA. SEE ARTICLE ON PAGES 462-463





## FROM THE WORLD FIELDS



THE WORK of the Misaki Tabernacle, that great institutional church of Tokyo, Japan, is reported by Dr. Wm. A. Axling: "The night school for men, the afternoon school for young women, and the special classes have been most encouraging, with a total enrolment of 880 students. All of them have attended the voluntary Bible classes and have shown a real interest in the message. The Tabernacle dispensary and its branch dispensary in Fukagawa have had a record year of service. Together they ministered to the physical needs of nearly 12,000 people. Through this work we have had a splendid opportunity for the preaching of Christ and so ministering to the deeper need of this multitude.

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MR. F. G. CHRISTENSON, reporting for the Industrial and Agricultural Committee of the American Baptist Telugu Mission, notes a growing interest in the development of manual and industrial training. Self-support and industry work to the good of all concerned. A. H. Abraham, in charge of the Boys' School in Ongole, South India, writes: "We rejoice to say that the character of the boys has been helpfully moulded so that they are becoming more industrious, modest and faithful. They do not need to be constantly supervised. They will be young men who will go out to help uplift the villages and promote the prosperity and welfare of India."

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IN THE VILLAGE of Santharavur, South India, a new chapel has recently been built. Rev. T. Wathne, on tour among the villages, writes that it is one of the most beautiful village chapels he has seen in India. Absolutely no mission money went into its construction. Some of the Santharavur Christians, when one of the wealthy men of that village was in dire straits for need of extra workmen to help unload some machinery, volunteered to help. This meant that they had to work at night, after the day's work in the fields. When asked what they expected to get for it, they answered: "We do not want anything for ourselves, but we would appreciate a contribution for our chapel

which is now being built." The planter's contribution was generous, fully ten times the amount he would ordinarily have paid for the work done.

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A THOUSAND BAPTISMS is the record of the Nalgonda field, in the Telugu Mission, for the year 1929. Nalgonda is the largest of our mission stations in the Deccan. The church of this field is made up of two different castes in about equal numbers. Many of the congregations are self-supporting and although the crops were very poor this past year the people gave liberally at the annual harvest festival held there this past fall. Rev. Frank Kurtz reports that nearly one-third of the entire Christian population of 800,000 belong to our various Baptist missions.

### Evangelism in an Opium Den

Compelled by rain and darkness to seek shelter at a lonely mountain inn, Missionary F. N. Smith of Yachow, West China, on a recent tour, tells of the strange place in which he found himself. "Long will I remember that night!" he writes. "Cold and wet, we were glad to find seats on low benches about a fire built in a square, stone-lined hole in the ground in the center of a small room with no chimney to permit the escape of smoke. On one side of the same room was a large platform-like bed where opium smokers were reclining as they prepared and smoked their opium, hovering over their individual lamps. During the evening my helper suggested that we hold a service. It was easily and quickly arranged. At the close of the service we distributed tracts, then went to bed. Next morning when we were preparing to go the innkeeper came to us and refused to accept pay for our lodgings and food. Why? Did he enjoy the service and wish to show his appreciation? We do not know."

FOR A PERIOD of three years Dr. K. L. Butterfield, under the auspices of the International Missionary Council, will make some much needed rural surveys of mission fields. Dr. Butterfield, president for many years of the Michigan State College, was one of the specialists on the rural problem at the Jerusalem Conference. When one realizes that rural Japan alone includes fully half that nation's population, and that it is said to be virtually untouched territory evangelistically, one sees something of the work to be done. Dr. William Axling writes that the Japan National Christian Council will do all that is possible to aid and cooperate with Dr. Butterfield in this work.

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FOUR GIRLS have entered nurses' training at the Sona Bata Hospital in Belgian Congo. Two more are reported to be in school preparing to enter training as soon as they can read and write sufficiently. "Our special rejoicing is due to the fact that these girls are taking up a profession in spite of the native conception as to the only duty of a girl," writes Dr. G. W. Tuttle. "We entered our new hospital in October a year ago and while the buildings and equipment are far from complete they are more adequate than the old ones, by far. Some of our in-patients have traveled 200 miles to enter our hospital. We average 65 new patients a day."

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TO HAVE BEEN born in one country (Burma), to have been baptized in another (China) and to have spent practically his whole life on Baptist Foreign Mission fields, except the few years of special study in the United States, is the unusual record of one of our missionaries, Rev. Arthur S. Adams. Mr. and Mrs. Adams were the first resident missionaries in Hopo, South China, and this city and the surrounding country have proven a strategic and challenging field for evangelistic work. Special difficulty has been encountered during the past few years, for the uprisings and anti-foreign and anti-Christian groups have made it impossible to carry on all of the work. They have been temporarily designated to work in East China.

THE LIBRARY of Storer College, Harpers Ferry, W. Va., was destroyed by fire two years ago. To help restore this needed equipment, the college is inviting friends of the institution to participate in a book shower. The following will be greatly appreciated: sets of standard magazines, educational and scientific surveys, reports of every kind, biography, poetry, fiction, books of reference for work in Biblical literature courses, anything and everything which should go into the making of a worthwhile school library. Instead of books, some may choose to send checks.

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A FINE CROP of peanuts has been harvested this year on the mission compound at Cumbum, South India, by the boys and girls of the Board Department of the station school. Much of this peanut crop will be sold and the money used to defray the dormitory expenses. The boys and girls do other work about the grounds and buildings. They help with the cooking, draw the water, cut

the wood, keep the compound in order and work in the fields. Missionary J. W. Longley reports that the station school, now a Higher Elementary School, has a full Christian staff and the Head Master is a young man from that very district.

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THOROUGHGOING changes have surely been taking place in old China. Rev. J. C. Jensen, on his return to the field, writes: "Here in Kiating, West China, we found that streets had been widened and paved, modern schools were plentiful, jinrickshas were running where it used to be difficult even to walk, electric lights were in evidence, and an auto road had been built through one of our outstations and on up to the capital of the Province! The mission work, too, has grown and is growing. There are 680 names on the church register, and 42 of them have been added this year."

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CENTRAL PHILIPPINE COLLEGE, a development of the Jaro Industrial School,

was opened in June, 1923, to meet the need and the call for a trained Christian leadership in the Philippines. It is the only institution on the Island of Panay offering general college work. Students in the theological department give their week-ends to pastoral ministry and a large number of Sunday schools in nearby villages are maintained by students in all departments of the work.

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"THERE IS little hope: that village is gospel-hardened." So declared many concerning the Chin village of Thayetmyo, Burma. Missionary E. Carrol Condict refused to accept that verdict and straightway made plans to go up and possess it. "We found," he writes, "that whatever may have been their state, the gospel softened the hearts of these people. During the past few years many have been converted. On the first Sunday in March I baptized fifteen in that village and seven in another. We welcome such opportunities to show the power of the Word of God."



### Foreign Mission Record

#### SAILED

From New York, April 18, on the *Lapland*, Dr. Catharine Mabie, to Antwerp; from Antwerp, May 1, on the *Elizabethville*, for the Belgian Congo.

From San Francisco, April 25, on the *President Taft*, Miss May A. Coggins, for the Philippine Islands.

From Seattle, May 13, on the *Mashima Maru*, Rev. and Mrs. W. C. Owen, to Shanghai; from Shanghai, on the *Fishimi Maru* to Colombo; to South India.

From Los Angeles, May 28, on the *Asama Maru*, Rev. and Mrs. R. A. Thomson, to Japan.

From San Francisco, June 13, on the *President Wilson*, Miss Frieda Wall, for West China.

#### ARRIVED

Rev. C. L. Conrad, of Bassein, Burma, in New York, April 28.

Miss Sigrid S. Johnson and Miss Susan A. Roberts, of Ongole, South India, in New York, April 29.

Miss Mary F. Smalley, of Rangoon, Burma, in New York, April 29.

Miss Selma G. Lagergren, of Iloilo, P. I., and Miss Mayme M. Goldenburg, of Capiz, Philippine Islands, in San Francisco, April 30.

Rev. and Mrs. C. E. Brush and family, of Khargpur, Bengal-Orissa, in New York, May 13.

Miss Esther Nelson, of Yachow, West China, in New York, May 13.

Miss Jennie Jacobs of Namkham, Burma, in New York, May 18.

Miss Charlotte Wright of Tura, Assam, in New York, May 19.

Miss Ida M. Woodbury of Bhamo, Burma, in New York, May 23.

Miss Mary Bonar of Banza Manteke, Belgian Congo, in New York, May 24.

Miss Flora G. Ernst of Iloilo, P. I., in New York, May 24.

Miss Arcola I. Pettit of Iloilo, P. I., in New York, May 24.

Rev. and Mrs. S. D. Bawden of Kavali, South India, in New York, May 26.

Rev. and Mrs. S. H. Rickard, Jr., of Rangoon, Burma, in New York, May 26.

Mrs. L. H. Mosier of Maymo, Burma, in New York, May 27.

Rev. and Mrs. L. B. Rogers of Toungoo, Burma, in New York, May 27.

Rev. and Mrs. A. S. Woodburne of Madras, India, in New York, May 27.

Miss Clara B. Tingley of Bassein, Burma, in Boston, June 2.

Rev. and Mrs. C. E. Chaney of Rangoon, Burma, in New York, June 14.

Rev. and Mrs. W. B. Charles of Bacalod, P. I., in New York, June 14.

Dr. and Mrs. F. W. Meyer of Capiz, P. I., in New York, June 14.

Miss Charity C. Carman of Toungoo, Burma, in New York, June 16.

Rev. and Mrs. G. J. Geis of Myitkyina, Burma, in New York, June 16.

Miss Helen Hunt of Rangoon, Burma, in New York, June 16.

Miss Rachel Seagrave of Rangoon, Burma, in New York, June 16.

#### APPOINTED

George W. Westcott, M.D.; Percy C. Grigg, M.D.; and Miss Linda Erickson at the meeting of the General Society, May 7.

Miss Astrid M. Peterson, Miss Ruth Bugbee and Dr. Elsie Morris, at the meeting of the Woman's Board, in Cleveland, May 23.

Rev. and Mrs. Erle F. Rounds, Rev. and Mrs. U. S. Grant Sension, Mr. and Mrs. W. F. Topping, Miss Ellen I. Peckham (fiancée of Dr. G. W. Westcott), Dr. and Mrs. Raymond E. Stannard, at the meeting of the General Society, in Cleveland.

#### BORN

To Mr. and Mrs. J. E. Moncrieff, Chengtu, West China, a son, April 9.

To Rev. and Mrs. L. C. Kitchen, Bhimpoort, Bengal-Orissa, a son, May 12.

To Rev. and Mrs. A. I. Nasmith, Shao-hing, East China, a daughter, May 19.

To Rev. and Mrs. J. Lee Lewis, Toungoo, Burma, a son, June 11.

#### DIED

Rev. Lewis A. Eaton, retired missionary to Siam, in Boston, April 13, 1930.

Miss Harriet N. Eastman, retired missionary in Burma, in Toungoo, Burma, May 6, 1930.

Rev. George W. Lewis of Ungkung, South China, in California, June 5.

Miss Anna B. Johnson of Jaro, Iloilo, Philippine Islands, in P. I., June 7.





**Word Pictures in the New Testament**, by Archibald Thomas Robertson, D.D., LL.D., is a projected series of six volumes, of which two are in hand—I. covering the Gospels of Matthew and Mark, II. covering the Gospel of Luke. Dr. Robertson has many volumes of value to his credit, but he has engaged in no work that should be more profitable to preachers and their preaching than this series, which places at the immediate disposal of the Bible student the picturesque riches of the Greek Testament. One who knows no Greek can here find its shades of meaning; one who knows what college and seminary may have taught him, but lulled or lost by the lapse of time and use; all who love language and wish to know to the utmost the real meaning of the original Testament, will be glad that scholarship and love of the Word have found expression in these volumes. These are not the first Word Studies, but they are the first that take advantage of the newer light which has come through modern philology, comparative grammar, papyri discoveries, and knowledge of the vernacular Greek of the New Testament. The author rightly believes that if this series can revive interest in the Greek New Testament they will be worth while. That they will revive interest in all who come to know their charm and value there is no question. These Word Pictures form a unique commentary. The minister will do well to have the volumes on his study table and turn first to them when he has chosen his text from the Gospels or Epistles. He can rely on the interpretation, for the author is a master in this field, as his works prove. The Sunday school teacher also will find here a treasure trove in class preparation. The publisher has furnished solid large octavo volumes of about 300 pages, with readable letter-press, a worthy setting for a worthy work. (Richard R. Smith, Inc.; \$3.50 each volume.)

**The Supreme Book of Mankind**, by James G. K. McClure, President of the Presbyterian Theological Seminary in Chicago from 1905 to 1928, comprises the Bross Lectures for 1929, and forms volume 14 in the Bross Li-

brary. Taking for his subject the origin and influence of the English Bible, Dr. McClure has written a fascinating story quite different from what the average reader will expect. The first chapter on the coming of the Bible to the English is a veritable romance. The cumulative witness to the power of the Bible in the conversion of the English, in the education of the English-speaking world, in English literature, in missions, and in the general life of the English-speaking world, is striking and convincing. This is a book for the youth of today, written by a scholar who knows history and has imagination and insight and feeling, one who relies on the facts rightly put to make their irresistible appeal. The chapter on missions is inspiring. But so is the whole book, which has a rare charm of style and atmosphere. A wonderful story told in choice English by a master teacher who can make facts live, we wish it might be in all our church libraries. (Scribner's; \$1.75.)

**The Foolishness of Preaching**, by Ernest Fremont Tittle, gives title to a volume of sermons by one of the brilliant Methodist preachers of the day. The reader will not get far in the introductory discourse before he will discern that the foolishness in this preaching is a matter of title and not of fact. This is truth brought home, in sermons that deal with religion and the individual, with religion and society. This is direct and vital preaching, definitely centered in Christ, with singular power of application to life. Do not imagine that these are just sermons, but get them and discover some secrets of homiletical power. They are as refreshing as rain after drought. (Henry Holt and Co.; \$2.)

**The Fine Art of Motherhood**, by Ella Broadus Robertson, is a little book full of good sense and wide observation and fine spirit. The author says these chapters have been given repeatedly as talks to mothers in summer conferences and parent-teacher meetings. Those who heard them, with the gracious personality of Mrs. Robertson back of the words, are to be congratulated. We commend the sound and

pertinent advice pleasingly put to mothers everywhere. And if a father chanced to get hold of the book he would learn some useful things about home and family and children, and surely prize the wife and mother more. The author, by the way, is the wife of Dr. A. T. Robertson and a partner of her husband in influence as in writing. (Revell; \$1.50.)

#### Reviews of Other Books

*The Waiting Isles*, Baptist Missions in the Caribbean, by Charles S. Detweiler, is a study book of value. It is not confined to that, for it is a volume that may be read with interest and profit by all who are interested in the Christian development of the island peoples in the Caribbean. Dr. Detweiler knows by experience the peoples and conditions of which he writes. He has a vivid and forceful style, and states his case so that the reader is carried with him to conclusions and convictions. We are glad that he has put his knowledge and the fruits of his observations into a book like this. He has given *MISSIONS'* readers many articles on different phases of life and work treated in this volume, but it is important to have the facts brought together in this convenient and more permanent form. The opening chapter defining the field is a fine piece of historical condensation; the closing chapter on "What of the Future?" presents his matured views and is enlightening. Our Department of Missionary Education has rendered good service by securing this admirable survey. (Judson Press; \$1.25 in cloth; paper 75 cts.)

*George Fox, Seeker and Friend*, by Rufus M. Jones, LL.D., is an interpretation of the life of the founder of the Quakers that presents this phenomenal character in true light for the modern reader. Prof. Jones tells the life story in its essential details, with insight and sympathetic spirit, and sums up his subject in this wise: "When all discounts have been made he stands forth after 300 years as a sterling, sincere, honest man, as a true prophet of spiritual religion and as a rugged, fascinating personality, to whom the world will almost certainly again and again return in coming years for light and leading." Contact with such a personality is full of inspiration. The chapter on Fox's American Travels is of special interest. One who would understand the Quakers, who are exercising unusual influence in these days, should read this book. (Harper & Brothers; \$2.)



## The Baptist Young People at San Francisco

BY RUTH M. BACON

THE spacious Civic Auditorium of San Francisco was beautifully decorated with banners and flowers of blue and yellow in honor of the "Golden 39th" B. Y. P. U. A. Convention held there July 9-13. But the soul came into the magnificent building as it began to fill with the various delegations, some wearing the feathers of the "Oskies," the bear caps of Southern California, the sunflower hats of the Kansas delegates, snow-white tams with Milwaukee emblazoned across them in red, and the golden poppies of Northern California crowd. The pealing of the giant organ, under the touch of fifteen-year-old Richard Purvis, in harmony with the multitude of voices lifted in earnest, prayerful supplication to God as they sang, "Oh, Master, let me walk with Thee," thrilled the singers to the core and brought a deeper realization of the power and purpose of their Senior Partner. These thousands of young people from all parts of our nation and Canada met to discuss together, under the direction of able conference leaders and speakers, the problems which they face in daily living. Their conclusion was that the Convention theme, "Christ and I, Partners in the Life of Today," offers the only adequate solution. Each session was opened with an impressive worship service led by William H. Rhoades, which prepared the hearts of the delegates for the addresses to follow. The Sunday evening worship pageant was especially challenging and will be long remembered.

Dr. Dearing, in translating the story of the Good Samaritan into the guise of present day living and race relations, said, "You must do things, not because you want to do them especially, or because other people want you to do them, but because they need to be done, and because Jesus wants you to do them." Prof. Carl S. Knopf, of the University of Southern California, in his addresses, "How will my leisure time influence my example as a Christian," and "How will education help me to be a better Christian," brought them face to face with the challenge, the humor, the opportunity and worthwhileness of the consecrated Christian life. Dr. Agar's address on "As a Christian, what should be my ideals regarding the earning and spending of money," was said by many

to be the most outstanding speech they had ever heard him deliver. Dr. John W. Johnson, of the Berkeley Baptist Divinity School, gave three addresses on the "Trinity in the Drama of the Universe," which were scholarly, thought-provoking and instructive. J. W. Elliott, secretary of Young People's Work for the American Baptist Publication Society, dealt with problems vitally concerning young people when he spoke upon "Following Christ in all my Friendships." The address by Chester Rowell, a noted publicist and journalist of California, brought a new solution to race relations when he spoke upon "How will my Treatment of People Affect World Peace." The whole program worked toward the climax on Sunday afternoon, when the call was given by Howard Vernon, of Minneapolis, to the hundreds who were willing to say to the Master, "I will live my life under God for others rather than for myself, where-soever it leads me, cost what it may."

J. Milton Johnson, of Southern California, was elected president, following J. Willard McCrossen, who has served during the past three years. The young people wish to express their appreciation to their popular and much loved past-president for his faithful service and for the inspiration they have received through personal contact with him. They also wish to pledge to the incoming president their unfailing cooperation and loyalty.

The program was dedicated to "Pa" and "Ma" Phelps; to him because of his long service, untiring devotion and sympathetic understanding of young people, and to Mrs. Phelps in appreciation of the sacrifices she has made at home which enabled the secretary to spend so much of his time on the field.

The pre-convention work was headed by a local committee under the leadership of James T. Morrice, the general manager. The committee was composed of young people from both the East and West Bay Cities, while all the young people of Northern California cooperated finely in the preparations. They have received a rich blessing in knowing that they have done the Master's work well.

On Friday evening more than 500 delegates attended the "All-delegations" banquet at the new William-Taylor Ho-

tel, and while no speeches were made, the affair was enlivened with enthusiastic declarations such as "Oskies, Oskies, Rah!", "We're from Iowa," and "I love you, California." The great cosmopolitan Ferry Building was filled on Saturday afternoon with the strains of "Living for Jesus" and other favorite hymns sung by over a thousand young people as they waited for the steamer which took them on a sunny bay trip. For five hours the steamer circled the San Francisco Bay, skirting the Marine and East Bay shores and finally sailing out to the Golden Gate, where the delegates were thrilled with the beauty of the golden beams of the setting sun gilding the lighthouse and making it literally a golden gate to this great city of the Golden State. The friendships formed and renewed, the fellowship of hundreds of young people of the nations, standing for clean lives, high ideals and sacrificial service for Christ, together with the inspiration of the addresses, made it truly the gate of opportunity.

In Golden Gate Park, the floral B. Y. P. U. emblem was a creation of beauty. To the people who stopped their cars on the boulevard to look at it more closely, and to the many who frequent the park every day, the emblem gave the message that Baptist youth is not ashamed of its faith but is willing to proclaim its "Loyalty to Christ."

On the week nights of the Convention, the Chinese Baptist young people, assisted by young Christian Chinese of other denominations, led the delegates on a tour of San Francisco's Chinatown. They pointed out the results which have been accomplished through the spreading of the gospel, and also the heart-breaking need for further knowledge. The money which they earned in this way was used in furnishing an addition to the Chinese Baptist Church, located in the heart of Chinatown.

When Milton Johnson pronounced the Convention adjourned until 1931 to reconvene in Washington, D. C., there were tears behind the smiles as the delegates turned to bid one another godspeed as they departed to serve their Master, each in his local church, and to carry to those waiting at home the inspiration they had received. The common parting words were, "I'll see you in Washington, D. C., next year."

## Department of Missionary Education

### Graded Missionary Stories

The continued desire of many churches for the Sunday school missionary stories is such that the Department is issuing a set of stories in three grades—Primary, Junior and Intermediate-Senior, for use in the worship period and by teachers. They are based on the interdenominational missionary themes of the year. The Home Mission stories are based on the Caribbean area and the Foreign on India:

The Home series is now available. Mrs. Augusta W. Comstock has written the junior stories and Mrs. Amy W. Osgood the primary stories. We are fortunate in having the continued services of these women, gifted in the story-telling art. Rev. Coe Hayne of the American Baptist Home Mission Society has assembled for us some excellent story materials based on life situations for the Intermediate-Senior grade. Announcements of these materials have been sent to all Sunday school superintendents through the State Convention headquarters offices.

The usual Sunday school picture poster charts will not be issued this year, but in their place the Department offers without charge to the Sunday schools using the graded missionary stories the following attractive posters until the supply on hand is exhausted: "The Hope of the World," the well-known picture of Christ in the midst of the world's children, by Harold Copping; "He Speaks to Them in Their Own Language." This beautiful picture of the head of Christ, by Ivanowski, is in color, exquisitely done, and may be framed and hung in the church school rooms.

Further details on India will be given in a subsequent issue of *MISSIONS*.

### Hints for Program Makers

"World Problems in the Caribbean," by Clair G. Chandler, consists of five programs on *The Waiting Isles* by Detweiler, and two on *Trailing the Conquistadores* by Inman, supplemented by leaflets and other materials to be found in public libraries. These programs are very educational and will be helpful to leaders of study classes as well as those who are preparing programs.

Six programs based on *A Cloud of Witnesses*, by Singmaster, have been prepared by Edith G. Estey, using denominational leaflets as supplementary material. Those who like impersonations will find very helpful suggestions in this series. Mrs. Estey has also outlined a series of programs on India based on *India Looks to Her Future*, by Buck, using a packet of leaflets on India to throw light on the denominational work in that country.

Each of these series of programs costs 10c and the packets are free, with the exception of one leaflet, "Finding the Master," which is priced at 10c.

"Walking with the Master" contains six devotional services for use in missionary programs. It is similar in purpose and form to "Finding the Master" and will prove most helpful to those who are to render this type of service. (Price 10c.)

### Esther Brooks Phelps

Miss Esther Brooks Phelps, the recently appointed field secretary of the World Wide Guild and Children's World Crusade, begins her active field work in September in the New England area. She was introduced to her constituency at the Northern Baptist Convention and spoke at the Guild banquet. She attended the meetings of the Women's Home and Foreign Conferences at Northfield, where she made the acquaintance of many of our Baptist leaders. A further word about Miss Phelps will facilitate acquaintance with her and her preparation for the important work which she is undertaking.

Miss Phelps is a member of the Madison Avenue Baptist Church of New York. She has had unusual preparation for the important work which she is undertaking. She was graduated from Elmira College in 1928, with degree of Bachelor of Arts. She specialized in English literature, expression and dramatics. In her sophomore year she was on the Student Senate, and in her senior year was president of the Student Government, which brought her into intimate contact and friendly relations with the entire student body of 600 young women. The responsibility of freshman chapel, and personal interviews consti-

tutes a helpful, happy ministry. Her teachers in college bear abundant testimony to her fitness.

Since her graduation Miss Phelps has been engaged in teaching in New York state, where she has a State College teacher's certificate. She was also active in Girl Scout and in children's work, and comes to this new task with interest and enthusiasm. By her pleasing personality, her Christian convictions, her genuineness and her enthusiasm, with womanly modesty, she has already impressed herself upon us most favorably.

Miss Phelps began her official duties as field secretary on May 1st, and her field work will be under the direction of Misses Alma and Mary Noble. Her address will be 152 Madison Ave., New York City, care of the Department of Missionary Education of the Baptist Board of Education.

### District Awards

Following the presentation of the reports of the Mission Education representatives at the joint session of the Women's Boards, held in Cleveland May 26th, the Missionary Education and Reading Contest awards were made. The Northwestern District was the proud winner of both the loving cup and the libraries. South Pacific District stood second in the Reading and third on Missionary Education, and Columbia River District ranked second in Missionary Education and third in the Reading.

### Advances in Missionary Education

Every District had made a fine gain and the total results show that a tremendous amount of work has been done, as the following comparisons with the previous year will show:

	1929	1930
Churches having Missionary Committees....	1,491	1,629
Churches having Missions in the Sunday school..	1,848	1,929
Church Schools of Missions.....	385	521
Study Classes....	6,888	8,215
Certificate Churches.....	1,184	1,465
Churches reporting readers....	3,137	3,470
Readers reporting	170,467	177,803
Reading five books	51,462	59,387
Books read.....	734,276	911,011
Points on reading.	6,507,209	7,773,670





### A Counsellor's Message

I am enclosing a report of our doings this year, and also an enrollment application for our second Chapter, formed last September. The Royal Ambassadors at Centre St. Baptist Church, Jamaica Plains, Mass., has been divided into two chapters, the Livingstone and the Judson, with 25 members in each. This year has been very successful. Many boys have found Jesus Christ as their Saviour and we claim our success to the fact that Jesus Christ is our leader, and in everything we strive to do we consult Him in prayer. Our taking part in worship services has been an influence and a blessing to all.

We had the pleasure of holding a service with the "Bruce Chapter" of Dorchester Temple and a great friendship has sprung up between us. The boys have been a credit to their church and have showed great R. A. spirit wherever they have gone, and I am proud to be Counsellor of Livingstone and Judson Chapters, and as I look ahead to the fall I can see a great year ahead with Jesus Christ as our pilot and we as His ambassadors.—Stanley Strom, Counsellor.

### "Boy Scouts, Royal Ambassadors and the Churches of the Northern Baptist Convention"

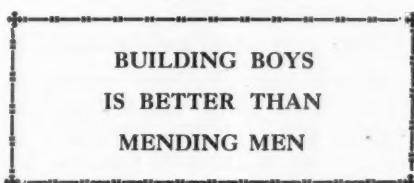
The large use of this 15-page pamphlet by the Boy Scout leaders, as well as Baptist inquirers, necessitated the printing of a second edition which is now off the press. This pamphlet is most informing and answers the questions of relationship between Scouts and Royal Ambassadors. Much interest is being shown in the plans whereby Baptist Boy Scouts may have the advantage of the Missionary Hero Course Programs, and whereby R. A.'s may profit by the helpful activities of the Boy Scouts.

### Camps for Baptist Boys

A significant outgrowth of the Royal Ambassador Movement is the development of Boys' Camps. The pioneer camp was opened at Ocean Park, Maine, in the summer of 1927. This camp serves Maine, New Hampshire, Ver-

mont, Massachusetts, and Rhode Island. Connecticut, New Jersey, and Pennsylvania have already established similar camps. New York State, Ohio, Michigan, and Indiana held camps in 1930. These camps are open to all Baptist boys between the ages of twelve and fifteen, and are held for two weeks each summer. In addition to craft work, nature study and athletics, they provide a four years' course of study. The curriculum has been worked out in conference by the Department of Missionary Education and state committees of Religious Education. Copies of the various syllabi of the lecture courses will be provided free to accredited leaders. Itemized suggestions for the establishing, promoting and conducting of a camp, with samples of printing and typing, can also be secured from the Department of Missionary Education, 152 Madison Avenue, New York. In addition to the above listed camps, there are also some ten or twelve others under Baptist auspices that use the Missionary Hero Courses prepared by the Department.

### Suggestion for Posters for the Boys' Room



### The Two Prayers

Last night my little boy confessed to me  
Some childish wrong;  
And kneeling at my knee  
He prayed with tears:  
"Dear God, make me a man,  
Like Daddy—wise and strong;  
I know You can."

Then while he slept  
I knelt beside his bed,  
Confessed my sins,  
And prayed with low bowed head:  
"O, God, make me a child  
Like my child here—  
Pure, guileless,  
Trusting Thee with faith sincere."

### First Steps for R. A. Leaders

This is the title of a new pamphlet dealing with organization suggestions, materials, and price list. It contains reproductions of the new merit badges, and an enrollment application. This pamphlet, together with the "Information" folder, gives the essential information for forming a new Chapter and leaders will find these two things indispensable. Free on request.

### World Friendship Courses

We call the attention of Boy Scouts, Pioneers, organized class groups and Royal Ambassadors to a new leaflet listing World Friendship courses for boys. We are convinced that no denomination has so complete a body of special materials for its boys as is outlined for Baptist boys in this leaflet.

### The New Manual

The new Manual of the Royal Ambassadors for leaders of boys is now off the press, and may be secured for 35c. This 48-page booklet contains all the organizational information essential for leaders, including the new merit awards and their requirements.

### The New Degree

A new Counsellor's Degree has been added to the four degrees of Page, Squire, Knight, and Ambassador. This degree is for boys who have passed their eighteenth birthday. The Counsellor prepares himself for leadership in Ambassador work and ultimately for enlistment in the Laymen's Council of his home church. This degree offers preparation for organizing and leading Junior R. A. Chapters. Through this degree we hope to prepare the older boys for leadership work.

☆☆☆

REV. REUBEN MARC, after having won distinction as an honor student at Newton, has served somewhat over a year as the pastor of the Baptist Church in Port-au-Prince, capital of the Republic of Haiti, where he is showing rare wisdom and tact in a church bristling with unusual problems. Recently sixteen candidates were baptized by him. This church has nine outstations, most of them in the mountains to the southwest of the city. Mr. Marc has completed a long tour through the area served by the church. This young missionary is the son of one of the most honored pastors in Haiti, Rev. Elie Marc.



# WORLD WIDE GUILD



W. W. G., CHINESE MISSION, BROOKLINE, MASS.

## Poem Written by an English Girl Engaged in Housework

"Lord of all pots and pans and things,  
since I've no time to be  
A saint by doing lovely things or watch-  
ing late with Thee,  
Or dreaming in the twilight or storming  
heaven's gates,  
Make me a saint by getting meals or  
washing up the plates.  
Although I must have Martha's hands,  
I have a Mary mind;  
And when I black the boots and shoes,  
Thy sandals, Lord, I find;  
I think of how they trod the earth, what  
time I scrub the floor.  
Accept this meditation, Lord, I haven't  
time for more;  
Warm all the kitchen with Thy love and  
light it with Thy Peace;  
Forgive me all my worrying, and make  
all grumbling cease.  
Thou who didst love to give men food, in  
room or by the sea,  
Accept this service that I do—I do it  
unto Thee."

This is the month in which Labor Day falls and during which we think of all the toilers of the world, so I have placed at the head of my Guild message to you a prayer by an English girl engaged in housework. It matters not what kind

of service you and I render. House work is just as honorable as teaching school or being an executive secretary. The spirit is what counts, and if we all can face our daily task always in the spirit of this beautiful prayer written by our English co-worker, it surely will be pleasing to our Master.

## "Thy years shall have no end."

Did you know that verse was in the Bible? Look up the 120th Psalm and you will find it. Is it not fitting as we think of our World Wide Guild on this our Fifteenth Birthday Year? How I wish you all might have been with us at Cleveland on our Fourth Guild Day, May 27th. There were sixteen States represented and ten district and state secretaries, besides many association secretaries. There were nearly 300 at the Conference all day and 540 at the Banquet. As usual Southern California sent an official delegate, paying her expenses, and they could not have chosen a better representative than Margaret Mitchell. The conference all day followed the discussion method and each topic was introduced by a district or state secretary. That you may know what we talked about, and in the hope that it may prove suggestive for some of your Rallies or House Parties, the program follows:

State Secretaries' Conference—discussion led by Mrs. L. C. Brunk, Ohio.  
Devotional—Miss Faye Stevenson, Kansas.

Why—The Guild, Miss Alma J. Noble.  
Why—State, Association and City Organization, Margaret Mitchell, California.  
Why—Relations with the Women's Boards and young people's secretaries, Mrs. Ray, E. C. D. Secretary.

Why—Goals and Standards, Mrs. Harrison, Eastern Pennsylvania.

Training Recruits—

Baptist Institute, Philadelphia.

Baptist Missionary Training School, Chicago.

What—Programs and Study Books, Mrs. Freeman, Western Pennsylvania.

What—Books for Mission Study Classes.

What—Plans for Reading Contest, Miss Mundt, South Dakota.

What—Topics for Themes.

What—New Material for Fifteenth Birthday, Miss Noble.

How—Plan for House Parties, Mrs. Gammons, Eastern New York.

How—About Vesper Day, Mrs. Harrington, West Virginia.

How—Promote Stewardship Cards, Lyle Southard, Indiana.

How—Much is the Fifteenth Birthday Gift.

All of our new materials were ready and on sale. The beautiful Poster may be had by applying to your State Secretary. It is free and we hope every church which has a Guild Chapter will have this Poster hanging on its walls at least part of the year. The new Guild Calendar was a "best seller." It is so attractive. Send at once as it begins May 1930 and ends April 1931. The price is 35 cents. Guild stationery! The morning's mail brought a letter saying, "I love the new stationery and I am writing my first letter to you." It is made up in pads of 50 sheets for 50 cents; and packages of 25 envelopes for 25 cents. Stewardship Cards provided by the Stewardship Department bear the W. W. G. imprint and we hope to make a big drive for Guild Stewards this year. The new Stereopticon lecture was shown hastily in Exhibit Hall one morning. Last, but by no means least, are the beautiful Fifteenth Anniversary Hymn, and the peppy Glee, both written by Dr. Grose, and sung at our Banquet. They may be ordered from the New York office, 152 Madison Ave., New York City, or from 218 Lancaster Ave., Buffalo, N. Y. The price is 50 cents per 100, or one cent apiece in smaller quantities.

Now for the Banquet, which was in the nature of a Birthday Party for the Guild, although it was a joint Guild and Crusade affair. The dining room was beautifully decorated with hanging festoons of crepe paper overshot with flat

paper flowers of futuristic design done by George Browne, a good Guild brother and son. There were cunning May poles on each table with fascinating paper dolls, and at each plate a small candle in a gum drop. The speakers' table had fifteen tall candles. There was plenty of light besides the candles at the Guest table of thirty persons, for we had a great array of "celebs," including Dr. and Mrs. Hill, Dr. and Mrs. Grose, Mrs. Goodman, Mrs. Moor, Dr. Bowler, Dr. Padelford, Mr. Lippard, Mr. Carr, Miss Cranska, Mrs. Swain, Miss Holley, Princess Ataloo, Miss Edna Houghton, and the rest.

Margaret Mitchell was toastmistress and she was perfect. The three toasts on Guild Reflectors in the United States, in the Orient, in leadership, were given respectively by Betty Browne of Cleveland, Virginia Edsall of Buffalo, author of "The Country Cousin," and Esther Phelps, our Field Secretary. Then the precious children delighted us for more than a half hour.

Each of our distinguished guests brought a few choice words of greeting, and Mr. Lippard played the accompaniment for Dr. Grose's Glee. Cleveland Association repeated a demonstration of "Let the Lower Lights Be Burning," which won them the award at the Ohio Convention in March. It was very effective, especially when they came to the chorus and every one in the dining room lighted the little candles in the gum-drops and joined in singing "Let the lights be burning." Our Guild Banquet would not be complete without Ataloo, and she sang two or three songs to our great delight. Margaret Holley has been a Guild girl throughout the fifteen years, and what more fitting climax could we have planned than for her to give the closing message. After "Taps" our Fourth Guild Banquet was brought to a close, but the memory of a delightful evening of Christian fellowship will linger long. Esther Phelps charmed everybody and we shall be glad for you all when your turn comes to have her. We have a record for the past fifteen years that is commendable at least, but let us remember that our years shall have no end, and that we must "make our good better, and our better best."

*Faithfully Yours,  
Alma J. Noble*



MISS LYDIA HUBER

### Thinking Back to Cleveland

When you read this in September the Cleveland Convention will be so far in the past that I almost hesitate to mention it. Still I hope that just at this time W. W. G. delegates will be passing on some of the inspiration they received there to others in their groups who could not attend. I do wish you could all have enjoyed, as I did, meeting representatives from all parts of the country, really from all parts of the world. We had delightful talks comparing program plans, house parties, and plays.

Then, too, if you could have seen our W. W. G. booth in the Auditorium. The lovely posters and interesting scrapbooks were enjoyed by so many that you who worked hard on them would have felt well repaid. Miss Lydia Huber was with us at the Convention, and brought us some fascinating little books of poetry written by a friend of hers, Miss Cecil E. Stevens, who has studied and loved the Porto Rican people for many years. Although this poetry will not furnish study material, I think it would be of value to you for programs on Porto Rico. *Night Thoughts of Columbus* and *Juan Ponce De Leon* are long poems, descriptive and dramatic, giving sympathetic study of the two explorers. The third book, *Meditation of a Royal Palm and Other Poems*, contains short picture poems of Porto Rican life today. These books may be secured from the Porto Rico Progress, San Juan, Porto Rico.

*Esther Brooks Phelps*

### Rockport, Mass.

Another small Chapter heard from! Only six girls in the Rockport Chapter, but they have met regularly since early Fall, have qualified in the Reading Con-

test for the first year and were courteous enough to acknowledge receipt of the beautiful picture, Hoffman's Head of Christ, and having met all requirements of the year's work, each one received a diploma from their Counsellor, Miss Susie Pettingill at the June meeting. You who are few in numbers take heart.

### Falconer, N. Y.

The Senior and Junior Guild had a Mother and Daughter Banquet with 100 in attendance. The decorations and toasts were based on the theme "Aero-planes" which was suggested in Missions. It pays to advertise in Missions. The plans were all made by the Guild girls, the ladies of the church served the supper, and the Young Men's Class acted as butlers, which was a fine demonstration of cooperation.



W. W. G., RAYMOND, WASHINGTON

### Channels of Blessing Chapter

Massachusetts now has its first World Wide Guild Chapter of Chinese girls. We were first organized in November, 1929, at a Hallowe'en party. The Chapter is named "Channels of Blessing." The eight original members elected officers at the first meeting. After the second meeting several visitors came and they enjoyed it so much they just had to join also. Now we have 15 girls.

Nine girls joined the Reading Contest; five read the required number of books and more. At Christmas time everyone made oilcloth toys for the Children's Hospital. In April we held a fair for which every girl contributed some article she had especially made for the event. The fair was to raise money to help a new church and school in



China, also for the New Jerusalem Gift. Under the patient and faithful guidance of our director, the girls gave several successful performances of a pantomime, "O Zion, Haste."

Plans are being made for a very interesting summer by the Channels of Blessing Chapter. We would welcome all other World Wide Guild Chapters to write to us. Respectfully submitted, *Susan Wu*, President.

### Jackson, Mich.

Look at the picture of the Marion Grant Memorial Chapter, Loomis Park Church, Jackson, Mich., and you will not be surprised to read a report of some of their doings. They had Program meetings, White Cross meetings, observed Guild Vesper Sunday, seven attended the Woman's Spring Rally as well as the State Convention and the B. Y. P. U. State Convention, where they had a special Guild luncheon, and gave the play, "The Country Cousin." In addition to regular Program meetings they had a Mission Study Class, and report only two social meetings, one Summer picnic and the other a Colonial party where they all dressed in Colonial costumes, played old-fashioned games and at popcorn balls. They sent five delegates to the Kalamazoo House Party, organized a Teen Age Guild in another church, sent Christmas box to the Auberry Indians and their full share of \$25 toward the New Jerusalem Gift. Let us call them about 100% efficient.

### A Good "Service" Year

The Service Chapter of the W. W. G. of Grace Church, Washington, D. C., began the year with 15 active members. Two new members were initiated and



W. W. G., LOOMIS PARK CHURCH, JACKSON, MICHIGAN



JUNIOR GUILD, VISALIA, CALIFORNIA

one former member has recently renewed membership, making a total of 18 now on roll.

The Chapter paid \$48 toward the missionary budget of the church. The total amount raised was \$103. Two birthday cards were sent each month, one to a home missionary and one to a foreign missionary. White Cross work consisted in cutting quilt squares, 300 muslin squares, making eight shirts from stocking tops and five scrapbooks. These were sent to Mrs. Pauliniy, Homestead, Pa. Our programs were taken from the study book, *All in a Day's Work*, and *The Second Survey*. Most of the various banquets, meetings, etc., of the Columbia Girls were attended by one or more of our members. At the beginning of the year each member was given a Pollyanna Sister, for whom she was held responsible. They were made known to one another at our eleventh birthday

party, which was celebrated the first meeting in March.—*Maude L. Guess*, Secretary.

### The Far West Heard From

The World Wide Guild of the First Baptist Church, Kennewick, Wash., feels we have made a great stride this year toward the Guild goals. We organized in 1928, naming our Chapter in honor of Mrs. Ida Warnock, missionary in Managua, Nicaragua.

We observed Vesper Sunday, using the Pageant, "The Light of the World." Since the girls seemed to enjoy dramatics, we later gave "The Country Cousin." The proceeds from this play were given as our gift to the New Jerusalem Gift, which amounted to \$9.00.

We feel quite proud of the fact that we qualified for the National Reading Contest and attained 400 points, making us a Star Chapter. Three cheers for us!

As the girls all enjoy doing White Cross work, we have more than filled our quota. We sent scrapbooks to Seattle and China, a layette to Mexico and a Christmas box to Mrs. Warnock in Nicaragua. Altogether we gave about \$40 in White Cross work.

Our girls are not missing in fun either, so we have enjoyed parties and picnics together. We are wishing other Guilders success and much happiness also.

### A Live Guild in Maine

The World Wide Guild of the Free Baptist Church of Rockland, Maine, has enjoyed working for others the past year. Fourteen have joined the past year, making our membership 29. Two playlets have been given and a Get-Together

was held with the C. W. C. Our work has included covering post cards, dressing dolls, making dolls from spools and making scrapbooks.

At Christmas time we gathered small Christmas trees, placed them in flower pots, decorated the tree and flower pot, put tinsel, candy and presents on the trees and sent them to the Home for Aged Women. Work has been sent to the Fireside School, Nashville, Tenn., Chinese Mission, Boston, and Penobscot Bay Bethel Mission. Our study book was *The Crowded Ways*. The annual Guild picnic was held in June.

#### A New Guild Chapter at Yauco

Ester Palacios, the missionary at Yauco, Porto Rico, has organized a

Guild chapter of 40 members. She writes: "It makes me sad to see these beautiful girls with no opportunities. Many have had to give up the high school work because of lack of funds to continue. Some of them are working all day long to earn about ten cents per day; some lose their health and eyesight, and yet if you should see them come into the church in their clean, neat dresses and looking so fresh and happy, you would never guess how hard they have to work to get sufficient food and clothing. I wonder sometimes how they do it. God has blessed this race with the faculty of taking life as it comes. The girls teach me great lessons in trust. They often tell me, 'Why worry, Miss Palacios, God is not dead!'"

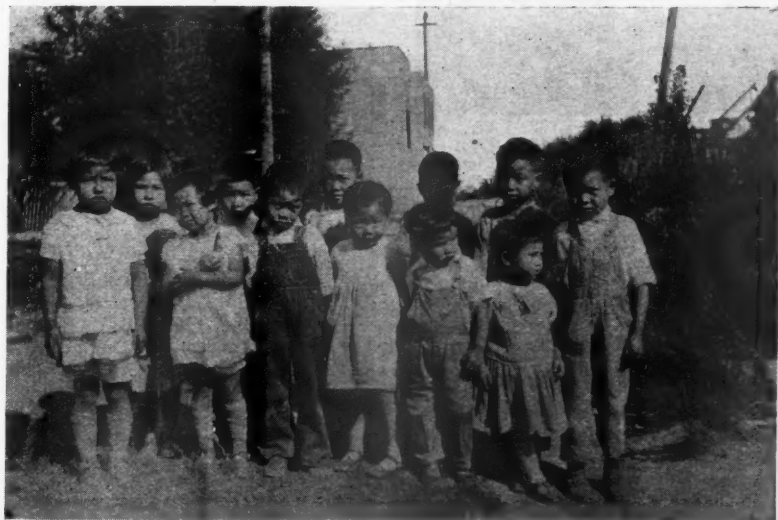
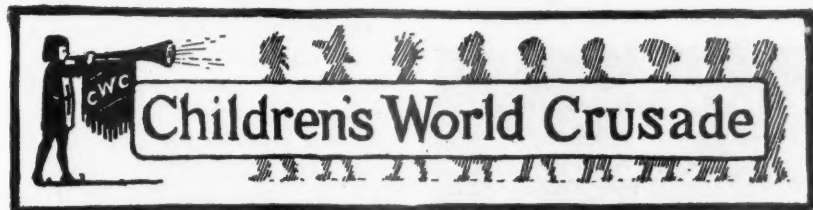
real joy and inspiration that came with it. Their picture gives some idea of it.

In reading of all this happiness and in thinking of some of the children who have tried to express to me something of the deep-seated joy that has come to them in their C. W. C., I am reminded of the following verses:

"I love the sun, I love the rain,  
I love the sky so blue.  
I love the trees and grass and flowers  
And everything, don't you?"

I love the frost and ice and snow,  
I love the cold wind, too.  
Our big world is so beautiful,  
I love it all, don't you?"

*Mary L. Noble.*



CHINESE HERALDS IN ISLETON, CALIFORNIA

#### Snapshots of Rally Day

Some of the loveliest reports of Rally Day have come this year. None was sent with the expectation that they would be published, but one of the very nicest things that I can do through these columns is to pass on some of the enthusiasm that comes in letters and through conversation with local leaders.

Rhode Island has a State Rally and one of the happiest groups there went from Greenville, where the Crusaders were organized only last October. But

they have entered into all the plans and have been thrilled in all they did, and expect to send an exhibit to the Northern Baptist Convention next year.

Los Angeles had an all-day Rally which was a great success. In Washington, Ind., they had a Banquet after the Rally with the tables decorated in Crusader colors and flowers and after-dinner toasts. They had a "jolly good time." Their picture appears on these pages.

Pontiac, Mich., had their first Rally this year and words fail to express the

#### National Conference Day Best Ever

A few, very few, besides myself have attended all the National Conferences which we have held and we all agree that we had the best one of them all this year. It has been most interesting to me to see the gradual changes that have come in them. Without going into detail too much, the greatest contrast in my mind was in the huge and beautiful exhibits the first year in Chicago, when we had as an incentive to send them the imported prizes brought from the Orient by our new Field Secretary, Miss Davidson, as compared with the few exhibits since. Also, that first year it was difficult to bring out discussion on teaching, study, or organization problems. This year we devoted almost the entire time to discussion of these matters. The attendance was larger than ever before. We had two district secretaries, seven state secretaries, and several association secretaries, fifteen states represented (probably more as we did not call the roll), and two visitors from the Disciples denomination with us.

Mrs. C. E. Clough of New Hampshire gave a beautiful devotional talk in the morning, which prepared our minds and spirits for the vital interests of the day. The subjects discussed were study books and helps for next year, special memory assignment and participation in national and international projects, White Cross and Christmas boxes, and new containers. We heard from two of our special missionaries, Miss Lydia Huber and Miss Elizabeth Vickland, also from Miss Esther Brooks Phelps, our new field secretary; Miss Ruth Dickey, who has been C. W. C. secretary for Eastern Massachusetts and is now under ap-





READING CONTEST POINT WINNERS: ROBERT W. LIPTROTH, 210 POINTS; GENEVA EVANS, 225; BETTY PAINE, 210; NELSON EVANS, 210

pointment by the Woman's Foreign Society as a missionary to Africa; and Miss Nellie Dunham, formerly our secretary for Ohio, now director of church work in the Publication Society.

There is a large place for missionary education in the worship period in the Sunday school, and it was strongly urged upon the Department of Missionary Education to provide a set of programs covering six sessions of forty minutes each on the study books for the year for primary and junior departments. There should be opportunity for activities, initiative and self-expression either in an expanded session on Sunday or on a week day.

Packets for leaders this year are furnished free of charge. There is one for Crusader and Herald leaders containing organization leaflets and leaflets on the countries studied. The one for the Jewel leaders contains organization leaflets and leaflets on Baptist work in the fields from which the stories are taken. There are three new leaflets which every leader should have this year, "Relaying Riches to Porto Rico," "A Necklace of Cuban Pearls," and "Children Sing in India." Here is a sample:

#### THE LITTLE MOTHER

Mother's gone to the coolie work,  
Father to the fields;  
I've a work I cannot shirk,  
For I must get the meals.

Rice to boil and pots to scour—  
There's the baby's yell!  
He must ride my hip an hour  
Or more—I cannot tell.

Mrs. Osgood told of the Garfield Park Church, Chicago, in which the children were asked to write letters to their leader giving the gist of the special memory assignment last year. This was found to be a successful way of getting

the assignment understood and assimilated. It was the consensus of opinion that even though the assignment for last year seemed harder than usual for the children, we ought not to make the work assigned in religious and missionary education so simple as to have no challenge in it and command no respect when compared with the work expected of children in school.

The value of reading books for the three grades was emphasized and it was urged that opportunity be given the children to discuss the books after reading them, and allow them to talk over the problems that come out of the books. It was interesting to hear that this is being done much more now than ever before.

The new containers were shown and



C. W. C. RALLY AT PONTIAC, MICH.

enthusiastically received both for the attractiveness of the auto and letter and plan, and because they were ready for use June 1st. An impromptu demonstration for selling the idea to the children was given by a half dozen delegates, each speaking of the necessity for one of the objects pictured in the letter. It was surprising to most of us to learn that since 1921, when we began to keep a record of the children's gifts, they have contributed through the special containers \$109,423.

Miss Phelps gave us some very helpful suggestions on the development of the play instinct which is so strong in children. Informal play, where the children reproduce the stories told, more formal dramatics, impersonations and such, all have values that do not come in any other way. Use the same story over several times, recasting the characters so that the children can interpret and throw themselves into the different situations. Be careful of caricaturing or ridiculing other children in situations or make-up.

Miss Huber and Miss Vickland made us see the children of Porto Rico and Assam through the eyes and with the loving hearts of those who know them intimately and long that a fair chance be given them to know Jesus and all that such knowledge and love bring. The loyalty to Jesus of those little ones who have learned to love Him brought a deep sense of joy and gratitude to those who had had a part in sending them the gospel. Some of the things they suggested for us to make are topic scrap-books, soap models, post cards pasted, bandages, washcloths, pictures mounted or unmounted, Sunday school lesson books and cards, and paper flowers. Miss Huber sent a wonderful display of posters and handwork and schoolwork done by her children. She also sent at my request some curios which would be suggestive of the things in the daily life of the children of Porto Rico, which I could give as awards for the work exhibited. The First Church, Cleveland, took first prize for the Mexican village; second prize went to Immanuel Church, Erie, Pa.; and the third to Trenton, N. J., for the best posters.

The Guild and Crusade Banquet was held in Euclid Avenue Church and was very beautiful. See the report of the decorations and Guild part in the Guild department in July issue. We were proud of the part taken by the children. There were about 30 present and they were perfect gentlemen and ladies throughout the whole program. George A. Cole, Jr., aged ten years, brought greetings from the Crusaders of Cleveland in a well delivered speech. The prize Book Review, written by Gordon Vaughn of Denver, was read by Ruth Miller, daughter of the President of the Convention. Ruth Jones, aged four, a



DOROTHY STUART OF ILOILO, PHILIPPINE ISLANDS, AND HER PLAYMATE

Jewel Band member, was perfectly adorable as she sang the verses of "I've Two Little Hands to Work for Jesus."

Three tableaux, taken from next year's study books on Porto Rico and India, were arranged by Cleveland Crusaders and explanatory paragraphs were read from the books by Miss Pearl Rosser.

Kobe San, the doll sent to the C. W. C. children in this country by the children of Zenrin Kindergarten, Kobe, Japan, was introduced by Miss Evelyn Cranska, who brought the doll with her two years ago. Kobe San has been taken from church to church through the western states and is now going to tour the East. The last part of the C. W. C. program was the beautiful story and music of "The Selfish Giant," read by Miss Phelps, accompanied by Miss Millie Jones.

### September Plans

Very soon you will all be returning to school. That makes September such a nice month, doesn't it? For we all are starting out on a year of new work. And for Crusaders and Heralds there is not only new school work, but our new study books and plans for the motor trip to the missionaries.

The boys and girls who visited the C. W. C. booth at the Cleveland Convention liked the nice red motor car. I think when you read the stories in *MISSIONS* next month, and learn how badly our presents are needed, you'll be even more anxious than ever to pack your motor, and hurry your love offering on its way to the less fortunate children of the world.

I have already read next year's study books for both Crusaders and Heralds, and I hope that you enjoy them as much as I have. As I read the stories, I wondered how many groups would build Indian and Porto Rican model villages, as the authors suggest. It is so much easier to think of our unknown friends if we can have little models of their homes. The children of one mission school have used an old bath towel, dyed green, to make grass, a mirror for the lake, and cut up sponges for bushes.

Also I want you all to know of a new book that I think you will like to read when you are studying Porto Rico. Miss Cecil E. Stevens, a friend of Miss Lydia Huber, has been a teacher in Porto Rico for many years. She is now supervisor of schools, and it is for her pupils in the fifth and sixth grades there that she has written this book, *Before Columbus*, describing early Porto Rican customs



CRUSADERS OF WASHINGTON, INDIANA

and legends. Copies may be ordered from Silver, Burdett and Co., New York.

*Eather Brooks Phelps*

### "Jumping Beans," by Robert McLean

PRIZE BOOK REVIEW BY GORDON W. VAUGHN, AGED 11

*Jumping Beans* is a book especially adapted to juniors.

The story of the Sandoval family is told in such a lifelike manner that it makes you live their life along with them from day to day and from place to place.

In this book the fact of the unjust treatment done to foreigners, especially to Mexicans, is brought out very clearly.

The Sandoval family set a good example of patient endurance in hard things.

Juniors learn that ill treatment of foreigners is both un-American and un-Christian.

I like the book for the following reasons:

It makes me have a kindlier feeling toward Mexicans.

It has caused me to have a desire to help them.

It has made me have a deeper sym-



CRUSADERS OF GREENVILLE, R. I.

pathy for missionaries that work among them.

I want to lend my aid to them.

I surely never shall forget *Jumping Beans*, with its wonderful lessons.

### Notebooks to Be Proud Of

The Crusaders of Kinderhook, Ill., have enjoyed their study of the Philippine Islands and it has been study, not a pretense of study. Three notebooks were sent to Cleveland for exhibit, but for some unexplained reason were returned unopened to Kinderhook. The Leader was good enough to send them to Buffalo, knowing that I would be proud of the thorough work and the friendly spirit that they showed. I wish it were possible to put one in *MISSIONS*. They were made by Billie Williams, Arthur Clark, and Junior Fletcher, and my hearty congratulations are extended to them.

### BOYS' & GIRLS' COLUMN

Greenville, R. I.

Dear Miss Noble:

Would you like to hear about our C. W. C.? We sew and sing. We sew clothes for little dollies and then send them away. We pack them in one box.

We are going on a Treasure Hunt May 24th. There will be a poster about it in Sunday school.

Our next meeting will be June 14th. I wish you could visit us sometime.

I am the secretary. I enjoy the C. W. C. very much. We always have our meeting the second Saturday of the month. Yours sincerely—*Eleanor Battey*.

(Be sure to see the picture of these Crusaders on this page.)



## THE OPEN FORUM OF METHODS

CONDUCTED BY ESTELLE SUTTON AITCHISON  
1153 East 56th St., Chicago, Ill.

### MISSIONS A BACKGROUND FOR WORLD PEACE

1. Opening hymn on theme of peace; Scripture, Isaiah 9:2-7; Luke 2:8-14; prayer for extension of reign of Prince of Peace.

2. Leader's talk explaining why Christian women should study about world peace, the Church pronouncements concerning peace, etc. Introduction of four women, each giving a reason why missions have proved a background for world peace: (a) Through their goodwill program have established confidence between races; (2) Have shown possibilities of harmonious living with differing peoples; (c) Have provided men and women with knowledge of world; (d) Missions, in gospel of Jesus Christ, have the only safe basis for international relationships.

3. Prayer of thanksgiving that foreign missions have built up all over world groups of people to whom it is natural to think in terms of brotherhood; whose habit of mind is that of merits, not demerits, of those of differing nations; who would rather believe good instead of ill of men all around the globe.

4. Talk giving application on "How Christian Women May Promote World Peace"—education of children to better understanding of foreigners; education of ourselves as well as others into a better understanding of missions as the highest promoters of peace; wise conversational contributions towards forming public opinion; devout prayer and diligent search for practical ways of spreading the peace spirit.

5. Recitation of Tennyson's "For I Dipped into the Future" (Locksley Hall).

6. Hymn, "Lead Us, O Father, in the Way of Peace."

(Decorations for meeting: Church flag, missionary map with white letters superimposed to spell "PEACE," white flowers and covers for tables, refreshments white as far as possible.)—*Eva Clark Waid.*

### A SIMPLE THANKSGIVING PROGRAM

Poster: Set of scales in uneven balance, on one side money bag, bonds,

mortgages, etc.; on the other the Bible—outweighing them all, back of which is pasted a white envelope. Into this latter each woman is asked to drop an item expressive of her especial cause for thankfulness during the past year, the items to be read in connection with the program. Suitable hymns and Scripture easily suggest themselves for the devotionals. A series of short talks may then be given on phases of our Home and Foreign work which afford particular causes for gratitude in reviewing the year just gone (taken from any number of MISSIONS, and reproduced, not read). Closing march for deposit of embroidered silk bags (previously given out) containing the thank-offering. Doxology. —(Poster suggestion by Mrs. Fred A. Little, Anaheim, California.)

### A FERTILE SPRING PROGRAM

Topic, "Sowing the Seed."

Gift-program: Large square of green paper folded once in each dimension; title "Sowing the Seed in World Gardens" on outside in gold lettering; items and cut-out pictures pasted on first inside pages and mimeographed map of the world (very thin paper) in second—a refreshing keynote for the meeting.

After suitable devotions and introduction of topic by leader, the following talks were given:

"Life Currents at a Christian Center," June MISSIONS, 1929, page 333.

"The Road to Lower Dallas," February MISSIONS, 1930, page 75.

"A Remarkable Little Woman" (from *A Hungarian Landlord with a Heart*).

"Among the Tarasean Indians," January MISSIONS, 1930, page 11.

"Sowing Seed Through World Friendship Among Child-Projects" (Mexican Bag Project, from MISSIONS.)

"The Underlying Beauty," February MISSIONS, 1930, page 85.

"A Story of Jonquils," March MISSIONS, 1929, page 165.

"Sin-Kyno-Long," July MISSIONS, 1929, page 427.

Closing remarks by leader.

(The article reviews should be told, not read, in brief summary, and music interspersed for mental refreshment.)—*Mrs. Val W. Bartholamia, Piqua, Ohio.*

### SPECIAL FEATURES

*The Giving Alphabet*—arrangement of scripture passages on benevolences, initialed by alphabetic sequence, as, "All things come of Thee"; "Bring ye all the tithes into the storehouse," etc.

*Recreation Features*, at close of most programs. (a) "That Reminds Me"—names of missionaries, taken from Book of Remembrance, as, "Perhaps" (Dr. Catherine Mabie); "Low-spirited" (Moody); "Joseph's Brother" (Benjamin); "Feed for Horses" (Hay). Easily arranged by anybody. (b) "A Ship to Japan." What ship made Captain Bickel a good sailor? (Seamanship). What brought him a wife? (Courtship). What made the islanders love him? (Friendship). What tells that the world belongs to God? (Ownership). What did he make use of on Sunday? (Worship). What does jinrikisha-pulling often become? (Hardship). What made little Miss Snow the daughter of her father? (Relationship). What shows that one shares in God's business of helping the world? (Partnership). How will missionaries be likely one day to reach Japan? (Air-ship). (c) Seeing Stars. Questions such as, "Name the president of the W. A. B. H. M. S." "Of the Home Mission Society." "Where will the next meeting of the Northern Baptist Convention be?" etc.—things well-informed Baptist women should know. Questions were written on star-shaped papers and pinned up around the room. (d) Hunting in a Hindu Jungle (Applegarth)—animals found in India. 1. Soongame (mongoose). 2. Padrole (leopard). 3. Talligora (alligator). 4. Present (serpent). 5. Lug borf (bullfrog). 6. Kadopec (peacock). 7. Trapor (parrot). 8. Noocrips (scorpion). 9. Obar (boar). 10. Pedicteen (centipede). 11. Ocrab (cobra). 12. Peelthan (elephant). 13. Repthan (panther). 14. Yenmok (monkey). 15. Tophyn (python).

### A New Home for Missionaries

A new home for missionaries who desire a place of residence in Florida during furlough is known as "Missionary Retreat of Orlando" and is located at Orlando, Florida, with Mr. J. Elwin Wright as manager. It is open to missionaries of all evangelical boards. The object of the home is to make it possible for all who need its comforts to be entertained even though their resources be limited. Workers on the home field are also eligible for entertainment. Missionaries interested should correspond direct with the manager.

## Why Not Have a Real Missions' Campaign?

*What People Talked About at Missions' Exhibit Booth in Cleveland*

BY EDNA F. HOUGHTON

"How can we insure a careful reading of *MISSIONS*?" asked a club manager at Cleveland. Her problem was not the usual one of getting subscribers, because in this case subscriptions for every family were included in the church benevolence budget. But having seen to it that each family has received the magazine, how get them to read it? So we asked for suggestions from other club managers.

"*MISSIONS* speaks for itself," answered one, "through its richness and variety of content, beautiful illustrations, and attractive layouts and cover designs. There is little left of our magazines at the end of the month!"

And that seemed to be the consensus of opinion. "We cannot do without *MISSIONS*!" we heard on all sides.

"We literally absorb *MISSIONS*!" said a second club manager. "After reading it and passing it on to others, it finally makes its appearance at our White Cross meeting, where it is made into scrap-books for mission stations and hospitals, its stories and articles are catalogued for future reference, and its covers are used to adorn blotters to be sent to children's homes, schools, etc."

"A plan we have found most satisfactory," said another, "is the point system. So many points for reading *MISSIONS* and so many points for study books. Everyone loves competition!"

"Have you tried the Question Box?" suggested a fourth. "We divide the questions among the members of our Society, and for competition, pure and simple, there's nothing to equal it. If everyone hasn't read the magazine through more than once before the answers are all found, I'd like to know it."

"Yes," answered still another, "and in our Society we have a Question Box meeting once a month, when questions and answers are both thoroughly discussed. It not only is enlightening, but enriches our missionary library with a new volume each year."

"We never had so many subscribers," said a layman who confessed to being a regular reader of *MISSIONS*, "until *MISSIONS* was used as the basis for a monthly prayer meeting. Our pastor believes it invaluable for a missionary-minded church. And our subscribers are all readers."

"Splendid," said a pastor, who overheard the last remark. "I shall certainly try it. And while I'm about it, I'll not forget to give the men a chance to take part in these missionary meetings. There's no reason why the women should have the monopoly of such good things."

"Our pastor has been ill for a year," said another layman. "Our church has suffered in consequence. Perhaps I can help when I go back. Some of us ought to start up the prayer meetings again, and I believe we can find good material in *MISSIONS* to begin with. It would be something new, anyway, and those posters ought to help some."

"Don't forget that the pastors' wives are as eager to help as anyone," a timid little lady suggested. "For instance, I would not mind having a number of those posters to put up in our Sunday school and church rooms. And if no one else will do it, I'll gladly serve as club manager. Since *MISSIONS* comes to my husband regularly and without cost to us, we would like to do our part by helping to increase the circulation. It's a wonderful magazine."

"That poster surely appeals to me," said someone else. "Perhaps it's because I'm a letter-carrier myself, although I've never been much beyond our little rural route until I came to this convention. I wouldn't mind carrying a bunch of *MISSIONS* along each month, though. I've never felt that I could afford to subscribe, but since I've been looking over this sample copy I don't believe I can afford not to. I want my boys and girls to read good literature, and I see your magazine has a wealth of educational as well as missionary material."

"*MISSIONS* is indeed a treasure store of good things," replied a Guild leader. "Do you know, my girls use it not only for the W. W. G. pages, but in connection with their school work. Their teacher says they have never gotten such good grades before in history and geography, or been so interested in their lessons."

"That is true also of the Crusaders," said another. "The children like the pictures especially, and I tell them stories about the missionaries and their far-away lands and something of the customs of the people described. You'd be surprised how much they remember,

and how interested even the little ones are. Sometimes the children dress up to represent the people whose stories are told in *MISSIONS*—missionaries, native workers, or children in mission fields—and they tell the story themselves. They love it! And it's easy to adapt many of the stories in this way."

"What I should like," said a state secretary, "would be to have *MISSIONS* at every summer assembly, district meeting, conference and house party. Indeed, I shall begin at once with my own state and ask that sample copies, subscription blanks and posters be sent to each district leader. Moreover, I shall ask each leader to be responsible for presenting *MISSIONS* at her conference or assembly and for securing subscriptions. Any magazine that has so much of vital interest and value for young and old deserves a larger subscription list. We ought to boost *MISSIONS*, and the way to begin is to begin now."

"Exactly!" said many others. "We'll have a *MISSIONS* campaign! Shall we see which church can secure the most subscriptions? *MISSIONS* of course will help in every way possible, and there are leaflets and posters to be had for the asking that will help. Why not have a "forum" for club managers, and send in from time to time such workable suggestions as will help others? With layman and pastor, club manager and state and district leader all working together, there is no reason why *MISSIONS*' subscription list should not be doubled!"

"And once we get people to subscribe, we need not worry about their reading *MISSIONS*!" said the pastor's wife. "It is the best magazine that comes to our home."

☆☆☆

MENGUSOVIEC, A SMALL TOWN in the Carpathian Mountains of Czechoslovakia, has unanimously and altogether by voluntary action withdrawn the concession of the local innkeeper to dispense alcoholic beverages. It is the first town of Czechoslovakia to vote dry. Furthermore, the members of the First Czechoslovakia Baptist Church of Yonkers, recently organized, are all former citizens of this same town.



# EASTERN BAPTIST THEOLOGICAL SEMINARY

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*A Post Card will bring you a Catalogue*

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MANY BAPTIST MINISTERS ARE ENROLLED IN OUR EXTENSION CORRESPONDENCE COURSES

### A Hindu Marriage Ceremony

REPORTED BY FLORENCE LIST GIBBENS

THE daughter of a Hindu contractor was to be married, and arrangements for the ceremony were under way. Unlike many another of their neighbors, the wife and children of this contractor have had much freedom. They enjoyed daily walks, unattended and with faces uncovered. None of the daughters had married in childhood, so that now the announcement that one of them was to be married caused a bit of a stir. A large *mandat* was erected in the yard of the Hindu home and a covering was spread on the ground for the guests to sit upon. Chairs were provided for those who cannot sit comfortably on the floor for a long time. The *mandat* was full and many stood around the sides. The ceremony was very impressive and lasted three hours. The Indian women and girls looked very attractive in their dainty colors, each robe edged with a lovely border.

The bride and bridegroom sat on small rugs on a raised dais where all could see them. In front of them was an open fireplace to represent the an-

cestral hearth. On the right and left sat the officiating priests. Across the hearth from the bride sat her father. Her mother sat behind her on the floor level. The bride was dressed in pink silk, very becoming to her dark skin. The bridegroom wore loose white muslin trousers, a white shirt worn outside the trousers, and a white jacket. He also wore a long twisted turban. The priests read in turn from their sacred books and asked many questions which each of the participants was required to answer. From time to time the assembled guests were asked to witness that they had heard the answers given. At one place in the ceremony a small box was produced and the contents presented to the bride. The box contained the bridegroom's present to the bride, and her bridal robe. At this point she retired to don it. It was a beautiful blue silk, rather dark in color. At intervals the bagpipes played and at other times young Indian girls sang. A fire was built in the hearth and was fed during the ceremony with *ghee*, thrown

on the flames by the bridegroom from a silver spoon, and dried herbs in the same way were tossed by the bride.

The bride was presented with a dozen or so Hindu religious books. She is 18 years old and can read. The groom is twenty-eight. As the ceremony progressed each priest addressed the assembly. One priest pleaded for mature marriage and drew attention to the evils of child marriage. The father of the bride then gave a charge to the bridal couple, concerning their duties and responsibilities. The bride was much affected by his speech and wept freely. The bridegroom wiped his eyes, to signify deep emotion, also. The ceremony could not conclude until the couple had witnessed together the setting sun, and later the bride must find a star appearing in the heavens.

The following afternoon a large tea was served. Circumstances prevented us from attending, but they very kindly sent us some of the sweets served. They were delightful and very different from anything I had ever seen or tasted.

### Home Missions at Northfield

The twenty-fourth Woman's Interdenominational Home Mission Conference was held at East Northfield, Massachusetts, July 2-10. President Clarence A. Barbour, president of Brown University, conducted a daily Bible class and also spoke on Sunday.

The Conference study theme was "The Caribbean Islands." The textbook for adults was Samuel Guy Inman's *Trailing the Conquistadores*, for young people Jay S. Stowell's *Between the Americas*. Among the speakers were Rev. Henry Van Deusen of New York, Dr. Eleanor Calverly, medical missionary to Arabia, Rev. Henry Einspruch, Jewish missionary, and Miss Fjeril Hess, who has traveled widely in Europe.

Denominational camps for the young women were conducted with special study and recreational programs. The girls, in groups of four with a coun-

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selor, lived in tents alongside a pine grove not far from one of the dormitories. The meals, served in the buildings, gave opportunities for friendly rivalry between camps in singing and cheering. The camp idea, designed for those who desire an inexpensive and pleasant outdoor life combined with helpful religious activities, has proved a great success and is a Northfield feature of attraction for young women every summer.



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### Our Common Task in Assam

A little incident which took place a short time ago reveals in an unusually clear way the willingness on the part of the majority of the Christians here to get under our common task, namely, the evangelization of Assam. As the standing committee of the district met last week and arranged for the work of the immediate future there was a very sincere spirit of earnest cooperation preva-

lent. When the meeting had been closed several of the men rose and offered prayer for their missionary and for all the rest of the missionaries, as they would gather in Gauhati to discuss the mutual problems as they would confront them. They prayed for wisdom and patience. I was delighted to note that they were thinking of the work in Assam in terms of missionaries and Indians as one group working together.—*V. H. Sword, Sibsagar, Assam.*